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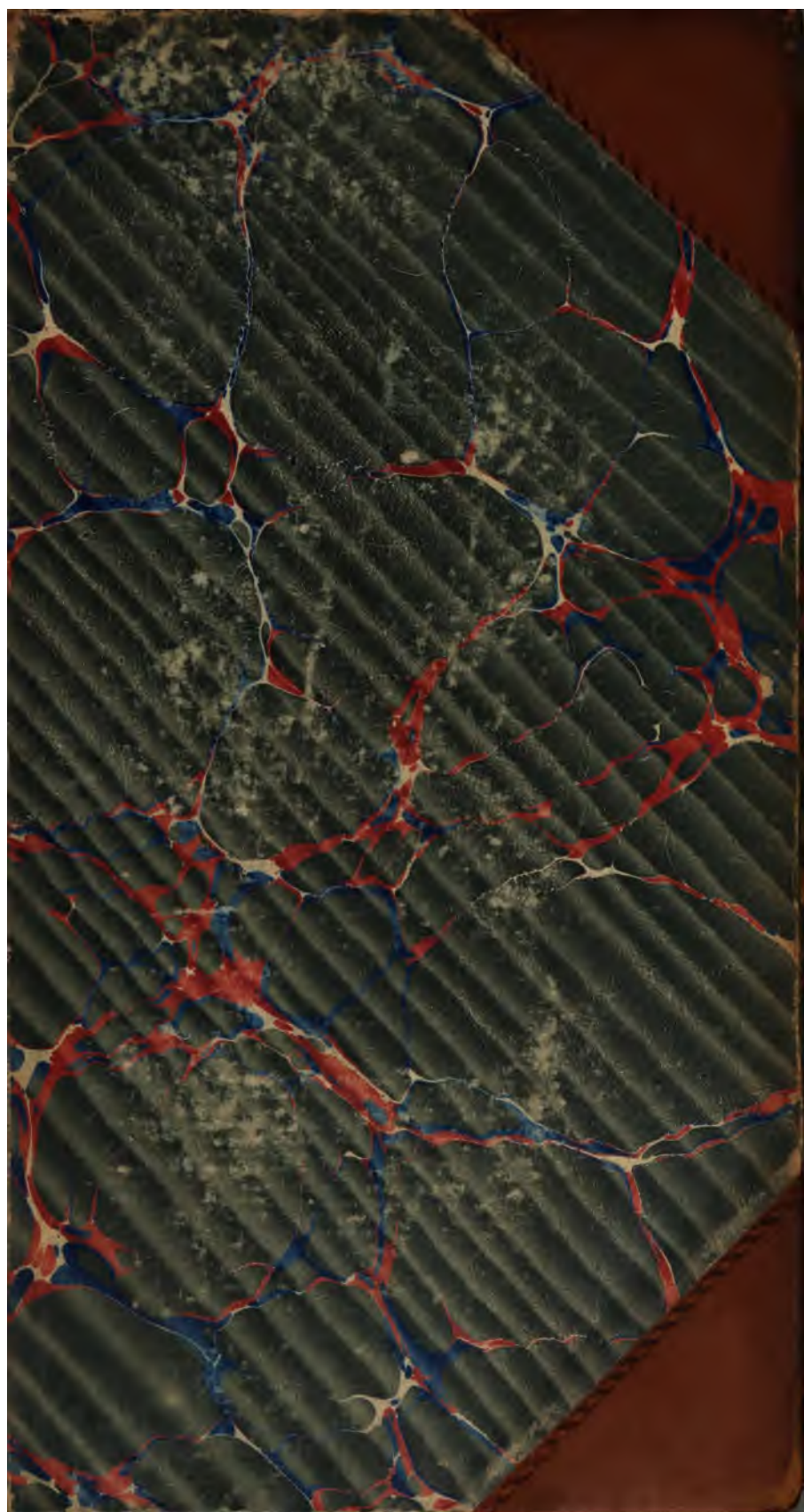
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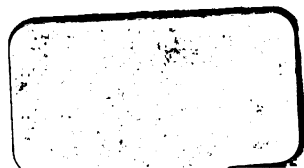
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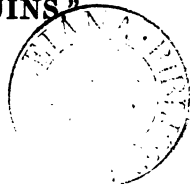
DISSERTATION ON THE RUINS ;

&c. &c.

A
DISSERTATION
ON THE
RUINS,
OR
REVOLUTIONS OF EMPIRES;
BEING
A CRITICAL
EXAMINATION AND REFUTATION
OF A WORK ENTITLED
“REMARKS ON VOLNEY’S RUINS.”

“BY W. A. HAILS.”

By R. J. ROWE.



Quid dignum tanto feret hic promissor hiatu ?
Parturiunt montes, nascetur ridiculus mus.

—If, as is the fact, the majority deceive themselves, and deceive themselves with sincerity, it follows that the human mind as readily imbibes falsehood as truth ; and in that case, how is it to be enlightened ?—*Ruins, Chapter 14th.*

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ERRATA.

Page 144, line 11, *for* "too essential attributes of man," *read*
"two essential attributes of man."

Page 191, line 15, *for* eight, *read* eighteen.

PREFACE.

THE design and character of the following dissertation, is, collectively, a vindication, or a refutation, of conflicting principles and opinions, which severally exert a vast influence on the mass of society. To advocate one class of such principles and opinions, is, of necessity, to enter the lists against those which are opposed to them. The class of principles and opinions advocated, and which it is the object of the following pages to elucidate, need not be defined, since this is apparent from the title of the work; neither is apology requisite for such a course of theological, historical, and philosophical disquisition. The expositions herein given, pre-supposing an acquaintance with the correspondent subjects treated in "the Ruins,"

the writer's motives may be defined, as consisting in a predilection for the discovery and illustration of truth, and a firm and consistent adherence to it. The prominent character of the "Ruins," of which a vindication is herein attempted, being, as stated in its preface, the elucidation and dissemination of moral and "abstract truths;" an object which is unquestionably so far attained by M. Volney, in that work, as to reduce to a character of imbecility, all attempts to refute it, if not perhaps to render any attempt to vindicate it, a work of supererogation.

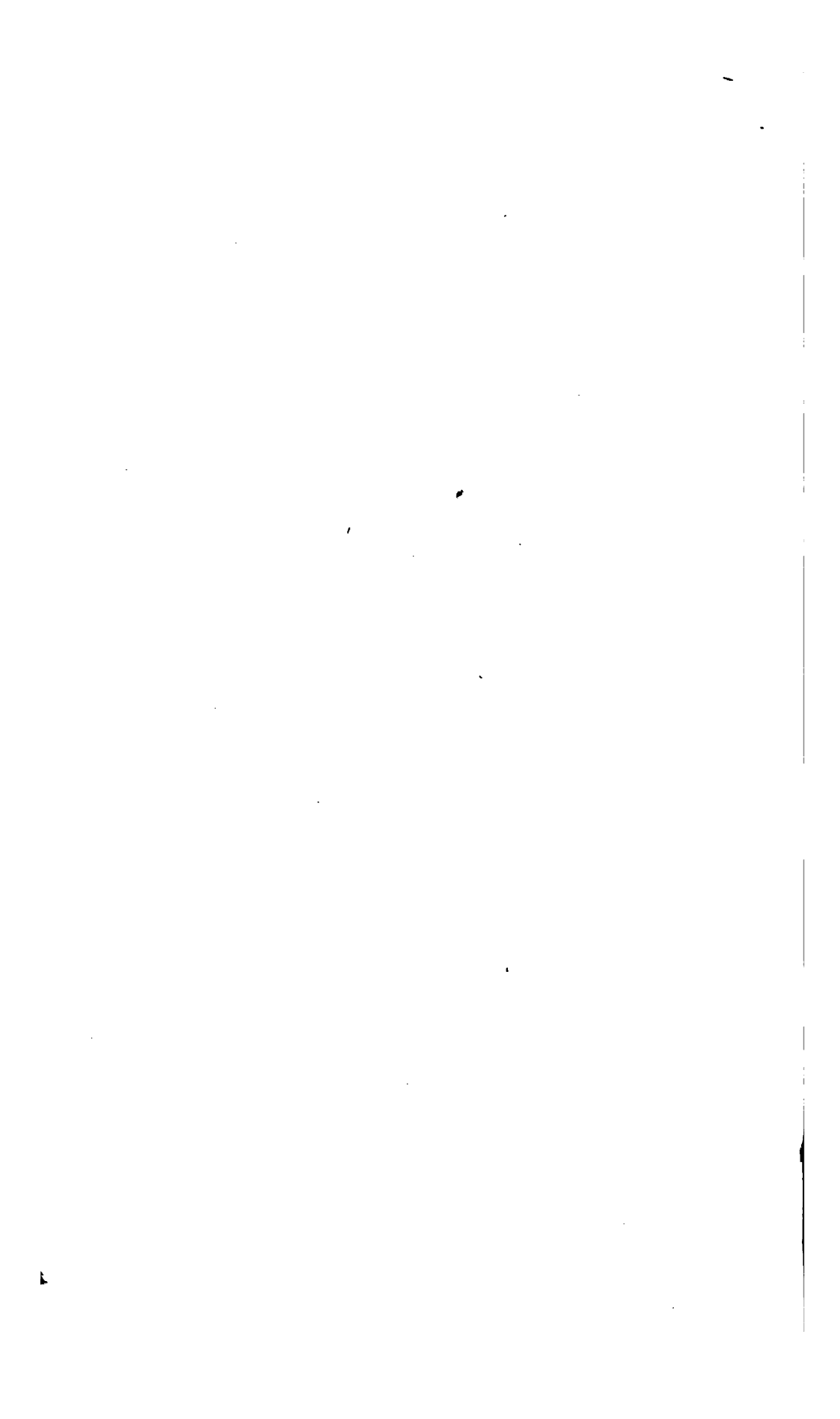
Having premised thus much, it is further to be mentioned, that this *nominal vindication* of the Ruins, has principally for its object, a *refutation* of the work which has provoked it, designated, "Remarks on Volney's Ruins"; a work in which the Author, Mr. Hails, has exhibited no small portion of acrimony and vindictive feeling; with a total absence of all charitable and philosophic disposition.

In the following pages, a prominent feature is that of extensive quotation. If apology be

required for adopting that course which appeared best calculated to vindicate truth against error, the apology for this peculiarity of the present work is, the indispensable necessity for adducing proofs, comprised in theological, historical, and philosophical citations, applicable to the subjects respectively discussed. And with reference to the lengthened quotations from the “New Researches”, a work of M. Volney’s, subsequent to “the Ruins”, it may be observed, that this being in fact the only work extant, to which recourse could be had for our design; whilst it is left untouched, and not even named by our opponent, its validity, and admissibility as judicious and consistent authority, may be assumed as unimpeachable.

As respects the development, the illustration, and the advocacy of such subjects, we may say with Claudian :—

Hic patet ingeniis campua.



A CRITICAL
EXAMINATION AND REFUTATION
OF
"Remarks on Volney's Ruins;"
OR,
A SURVEY OF THE REVOLUTIONS OF EMPIRES.

CHAPTER I.

PRELIMINARY REMARKS; EXAMINATION OF MR. HAILS'S
"INTRODUCTORY OBSERVATIONS;" AND REFUTATION
OF HIS HISTORICAL CITATIONS.

AN exposure of the palpable and unphilosophical inconsistencies, which characterize the "Remarks on Volney's Ruins," &c., is certainly not so difficult a task, as their Author admits he found the refutation of the "Ruins" to be.¹ This however does not arise from a superior arrangement, or a more luminous and connected view of the subjects treated of, in the work before us, but principally because our opponent's arguments consist in gratuitous assertions; and because at the outset of his investigation, he assumes as

1 Preface to the Remarks.

infallibly true, and irrefragable that, which it is his business to prove; viz. the authenticity and divine origin of the Scriptures. How far he has succeeded in his design, a due consideration of his arguments, divested of the abusive epithets he employs to enforce them, will enable us to determine.

The “introductory observations” in the first chapter, are mere commonplace; but, these despatched, his¹ criticism commences with the very first sentence of the “Ruins;” and he alleges that the words, “In the eleventh year of the reign of Abdul Hamid,” &c., bear a strong resemblance to the commencement of certain eastern tales, as “In the reign of Haroun al Raschid,” &c.; to both however, be it remarked, a parallel exists in the first chapter of Genesis, “In the beginning God created the heaven and the earth,” &c.

Having disposed of the first chapter of the “Ruins,” by a brief recapitulation of its leading features, our Critic proceeds with the second chapter, entitled “Meditations;” and recapitulating some parts of it, relative to the desolation described as existing in the places which formerly were characterized by splendour and prosperity, states as the reason of such desolation, “that Jehovah ‘turneth a fruitful land into barrenness, for

¹ Hails.

the wickedness of them that dwell therein.” Psalm cvii. 34; and that these desolations had been recorded in the sacred writings of the Hebrews, the proofs of which predictions are undeniable, centuries before the events took place.

Since, then, in our investigation we are principally dependent on historical proofs, which consequently either strengthen or invalidate the predictions found in the sacred writings of the Hebrews, we have on our part to adduce historical data and monuments, which, if not *wholly* furnished by writers contemporary with the Jewish prophets, or the compilers of the Jewish records, yet have the identical subjects respectively treated of; and possess in fact equal claims to veracity; however those claims may be asserted to belong exclusively to the writers of the scripture history. We therefore proceed with an examination of our Critic's historical arguments or citations; principally, and, according to him, exclusively dependent, on the asserted authenticity of the “predictions,” as applicable to the desolations recorded.

One of our Critic's principal arguments is, however, that no writings are extant of equal antiquity with the Jewish records; and therefore, that these having the priority, have indisputable claims to universal assent. But, from the exis-

tence of other writings altogether independent of the Jewish scriptures, yet alike derived from antiquity, and alike treating of the early history of the world; the exclusive claims of the scriptures to be regarded as sole and incontrovertible monuments of history, are greatly invalidated.

In confirmation of these observations, the following is quoted from a work containing "the Ancient Fragments"¹ of the writers, who are cited as being the precursors, or whose writings constitute the bases, of the dogmas, or leading principles of the Jewish theology. It is remarked in the preface to that work, that, "we are accustomed to regard the Hebrew scriptures, and the Greek and Latin writings, as the only certain records of antiquity: yet there have been other languages, in which have been written the annals and the histories of other countries. Where then are those of Assyria and Babylon, of Persia and Egypt and Phœnicia, of Tyre, and Carthage? Of the literature of all these mighty empires where are even the remains?" The reply is,² that these writings may be, and are comprised within a small compass; their mere existence, however, as has been remarked, is

1 By J. P. Cory, Esq. Cambridge.

2 Preface to the Work quoted from.

sufficient to impeach the superiority of the claims of the Hebrew scriptures.

To return to our Critic's historical citations, relative to the prediction of the desolations recorded;—the epochs assigned to the commencement of these desolations, beginning with Egypt, this being the “first of the kingdoms deplored by Volney,” have the merit of being conformable to the text of Herodotus, and may probably have been derived from him; but with respect to the conquest of Egypt, “by the Babylonian army under Nebuchadnezzar,” this it appears, may be entirely disproved.

In support of this pretended conquest of Egypt, however, by Nebuchadnezzar, as an inevitable consequence of the predictions of the prophets Jeremiah and Ezekiel, Sir Isaac Newton in his *Chronology*,¹ asserts, that “Egypt was subdued by Nebuchadnezzar in the last year but one of Hophra, (Apriès,) anno Nabonassar 178, (before the christian era 569); and remained in subjection to Babylon, forty years, Jer. xlv. 30, and Ezekiel xxix. 12, 13, 14, 17, 19; that is, almost all the reign of Amasis, a plebeian set over Egypt by the conqueror (Nebuchadnezzar); the forty years ended with the death of Cyrus, for he reigned over Egypt and Ethiopia according

¹ Chap. ii, of the Empire of Egypt, p. 259.

to Xenophon. At that time therefore those nations recovered their liberty; but after four or five years more, they were invaded and conquered by Cambyses, anno Nabonassar 223 or 224, ante Christum 523, and have almost ever since remained in servitude, as was predicted by the prophets."

The above quotation is found both to conform to, and to contradict, the testimony of Herodotus. It is true there is a coincidence of the forty years, from the commencement of the reign of Amasis, in 570, to the death of Cyrus in 530, as deduced from Herodotus. This coincidence may be assumed as strong confirmation of the truth of the predictions, conformably with Ezekiel xxix. 12;—"I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste, shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries." The application of this precise period of forty years, intervening between the accession of Amasis to the throne of Egypt, and the death of Cyrus, will appear from analysis, and from a comparison with the text of Herodotus, to be purely gratuitous; and not to have that relation to the prophecy, assigned it in the above quota-

tion. To support this argument however, and to make it coincide with the predictions of the prophets Jeremiah and Ezekiel, Newton in the quotation just given, is dependent on the authority of Xenophon, *Cyropædia* lib. viii, who makes Cyrus to have been king of Egypt and Ethiopia; which is contradictory to the more probable testimony of Herodotus, lib. i. c. 130, who asserts that Cyrus became king of the Medes on dethroning the Median king Astyages, anno 560; and afterwards having besieged Babylon and taken it, became king of Babylon, anno 538.

By a reliance therefore on the more probable testimony of Herodotus, the reign of Cyrus is found to have been wholly unconnected with the pretended conquest of Egypt; that he did not reign there; and consequently the application of the forty years, terminating with the death of Cyrus, must on reasonable grounds be pronounced to afford no collateral evidence or demonstration of the pretended conquest of Egypt, by Nebuchadnezzar, king of Babylon; and this conclusion is unquestionably confirmed by the fact, that all historians who have treated of Egypt, are silent upon this point. In order to adhere to the text of Newton therefore, the following inconsistency must be admitted. It is stated, that Egypt remained in subjection to Babylon forty years; that

Amasis was a plebeian, set over Egypt by the conqueror Nebuchadnezzar ; and that therefore, subsequent to Amasis, Cyrus reigned there, during a period whilst Egypt was in a state of vassalage to Babylon ; which is unquestionably a perfect anachronism, and opposed to all historical evidence.

On the improbability of this pretended conquest, Volney, in the *New Researches on Ancient History*,¹ remarks as follows :—“ Pretended expedition into Egypt, without proof and without probability.” “ As to Egypt, Herodotus who was well acquainted with its history at this period,² does not mention a word, or give the slightest hint of this pretended conquest, which must have made a great deal of noise. He travelled there a hundred years after Nebuchadnezzar, and here is an extract of all he says concerning that period.

Nekos, after a reign of sixteen years, dies in 602 without any other check than his last campaign, (*fully detailed by the Hebrews*). Psammis, his son, succeeds him, without any mention whatever of a recent invasion by the Kaldeans, whose conquests were confined to the torrent of Egypt. Psammis reigns only six years, and dies in 597. His son Apriès succeeds him in 596, and was after Psammetichus, the happiest of the kings his

¹ *Recherches Nouvelles*, vol. 2, chap. 15.

² Herodotus lib. 2, c. 158 to 169.

predecessors. He reigns twenty-five years. His troops revolt, and crown Amasis in 570, who orders him (Apriès), to be strangled. In all these reigns we can discover no indication, no trace of the pretended conquest of the Babylonians.

Jeremiah, whose authority is here invoked as a prophet, proves the negative as an historian; for, after the destruction of Jerusalem, and the assassination of Gedaliah, the Kaldean governor, the Jews who dreaded the vengeance of Nebuchadnezzar, *withdrew into Egypt*, says Jeremiah, *because they thought to live in peace and safety there*: therefore the country was not in Nebuchadnezzar's power. The Egyptian Apriès lived there quiet and happy.¹ It is very true that Jeremiah says, in chapter xlv, 30,—‘I will give Pharaoh *Hophra*, (Apriès,) king of Egypt, into the hand of his enemies, of them that seek his life, as I gave Zedekiah into the hand of Nebuchadnezzar, his enemy.’ This refers to the twenty-second year of Nebuchadnezzar, 583. To attempt, on the authority of this verse, to prove that Apriès was dethroned by Nabonadius, (successor to Nebuchadnezzar,) would be accumulating false citation, false reasoning, confusion of dates and of persons.² On the other hand to pretend, as

1 Jeremiah xlii, xliii, xlv.

2 See Larcher's Chronological Kanon, year 570.

some learned men more pious than prudent have done, that an event must have happened because a Jewish prophet foretold it, would introduce into history a rule subversive of all order and truth : then we should allow the Indians and Chinese to reason upon our own principles, and it is easy to see what abuses would result from it. Here the truth is, that in the Jewish, as well as other prophecies, we should, according to the advice of several wise theologians, distinguish between *comminatory* and *executive prophecies*. In the first class, for instance, was Jonah's concerning the destruction of Nineveh. Should we, like that prophet, reproach God for not having destroyed a great people to accomplish a prediction ? The prophecy of Jeremiah at Tahpanhes, in Egypt, is of the same kind, when he protests that the *throne of Nebuchadnezzar should one day be set upon the stones that he hid near the palace*. If the absolute silence of history contradicts this event, how can such a barrier be got over ? Besides, it may be said, that the throne of Babylon having been transferred to Kyrus,¹ the prediction was fulfilled in the person of Cambyzes, who conquered and became king over Egypt."

This quotation then, agrees with our Critic's statements, with respect to the conquest of Egypt

1 Cyrus.

by Cambyzes ; but that the asserted previous conquest by Nebuchadnezzar, did not happen, is clearly deducible from Herodotus and other historians.¹ Assuming therefore the non-accomplishment of this prophecy as an established fact, it must be classed under the denomination of comminatory prophecy, as denunciations threatened on the land of Egypt, which had not, with respect to this prophecy, a literal fulfilment.

The epochs assigned to the siege of Tyre, and statements respecting it, which follow next in order in the "Remarks," will call for discussion in another part of this work ; and our Critic's assertion, therefore, that the desolations recorded, were predicted in the sacred writings of the Hebrews, centuries before the events took place, remains to be established.

¹ "Neither Herodotus nor any other Greek who has written an Egyptian history, has made mention of the conquest of Egypt by Nabuchadnezzar, king of Babylon." See Larcher's long note ; and also his Essay on Chronology, chap. 5. Translation of Herodotus by a member of the University of Oxford.

CHAPTER II.

EXPOSURE OF THE PERVERSION AND MUTILATION RESORTED TO, IN THE EXTRACTS FROM THE RUINS.

HAVING given extracts from Ezekiel and Isaiah, as illustrative of the predictions which should be accomplished in Egypt, Tyre, Babylon, &c., the Author of the Remarks says, "now to the questions of infidelity, respecting (the destruction of) the ramparts of Nineveh, the walls of Babylon, and the causes of such melancholy revolutions, it is replied, they are in the very condition which the Hebrew prophets foretold they should come into." Volney asks, "this Christian, this Mussulman, this Jew, are they not the elect of heaven, loaded with gifts and miracles? Why then is this race beloved of the divinity, deprived of the favours which were formerly showered

down upon the heathen? Why do these lands, consecrated by the blood of the martyrs, no longer boast their former temperature and fertility? Why have those favours been banished as it were, and transferred for so many ages, to other nations and different climes?" The distinction therefore made, between "this Christian, Mussulman, and Jew," and the heathen, who formerly had favours showered down upon them, plainly assigns to the heathen an existence, antecedent to the Hebrews, whose writings are asserted to predict that desolation, which may therefore have existed at a period antecedent to, or coeval with the productions of the writings themselves.

Our Critic's strictures respecting the 'glory and felicity of mankind,' are characterized by any thing but fair illustrations of what this consists in, by simply adducing examples of what may be termed negative proofs respecting it. He says, "it is perfectly well-known, that the people of those (the eastern) countries are sunk by the 'glory and felicity' of their governors, into a state of the most abject misery, stupidity, and ignorance." But whence it may be asked, is this glory and felicity of their governors, or their existence as such derived? It may be replied, immediately from Mahomedanism; but that

this has for its basis Christianity itself, although the doctrines of Christianity, and the precepts it enforces, are carried to a more destructive and deplorable extent. He¹ then remarks on what Volney assumes as the causes of such melancholy revolutions,—that ‘a fatal necessity rules by chance the lot of mortals;’ or ‘that they are the decrees of celestial justice that are accomplishing! A mysterious God exercises his incomprehensible judgments! He has doubtless pronounced a secret malediction against the earth; he has struck with a curse the present race of men, in revenge of past generations. Oh! who shall dare to fathom the depths of the Divinity.’ From which “melancholy reflections, Volney is aroused by the approach of an apparition,” who controverting some of his conclusions, “assures him, that there is no such thing as ‘a fatal necessity, ruling by *chance* the lot of mortals;’ and that men are the fabricators of their own destiny.” What follows however, our Critic takes the liberty of stating, manifestly independent of Volney’s assertions, or rather of those of the apparition;—*viz*: that “because God suffers the world and the planets, the sun and stars, to continue to move or rest as they have done in past ages, he has no concern in the government of the events

1 Haila.

which take place in mundane affairs." The application of the term "rest" in this quotation, is however a manifest inconsistency, or can only be resolved into a miraculous interposition, as respects "the world and the planets, the sun and stars."

Such a *melange* he¹ says, of truth and error, (so that it is admitted there is some truth in the work he criticises,) of true premises and false conclusions, &c., "would require more time and patience to analyse and expose, than would be worth bestowing on them." After some quotations from the Hebrew scriptures, respecting the divine government, that Cyrus shall 'subdue nations before him,' that 'every purpose of Jehovah shall be performed against Babylon, to make the land of Babylon a desolation, without an inhabitant,' &c., Jer. li. 29, &c., it is stated,—the fifty-fifth verse of the same chapter "might also be quoted with great propriety,—'Because the Lord hath spoiled Babylon, and destroyed out of her the great voice, &c.' " So that it appears the desolation had already been accomplished, at a period antecedent to the prediction; or that the fifty-fifth verse quoted, must have been an interpolation, subsequent to the prophecy; either of which conclusions annihilate the merit of its prophetic character.

¹ Hails.

In controverting what is assumed as Volney's definition of that which constitutes the 'glory and felicity of mankind,' Mr. Hails exhibits manifest perversions of meaning, and mutilations of the original. Volney says, in enumerating "the kingdoms of Damascus and Idumea; of Jerusalem and Samaria; the warlike states of the Philistines; and the commercial republics of Phœnicia,—this Syria, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. Every where one might have seen cultivated fields, frequented roads, and crowded habitations. What is become of those ages of abundance and of life? What is become of so many productions of the hand of man? Where are those ramparts of Nineveh, those walls of Babylon, those palaces of Persepolis, those temples of Balbec and of Jerusalem? Where those husbandmen, those harvests, that picture of animated nature of which the earth seemed proud?" Volney says again, "thus absorbed in contemplation, new ideas continually presented themselves to my thoughts. Every thing misleads my judgment, and fills my heart with trouble and uncertainty." And then, manifestly as illustrative of such uncertainty in judgment, it is added, "when these countries enjoyed what constitutes the glory and felicity of mankind, (as previously

described,) they were an *unbelieving* people who inhabited them ;” and therefore, “ the Phœnician offering human sacrifices to Moloch, who brought together within his walls the riches of every climate ; and the Chaldean prostrating himself before a serpent, (the dragon Bel,) who subjugated opulent cities, and laid waste the palaces of kings and the temples of the gods,” is not by Volney characterized as constituting the glory and felicity of mankind ; and consequently all the misrepresentation and sophistry of our Critic falls to the ground, in such the only consistent view that can be taken of the subject.

In continuation, it is remarked, ¹ “ numerous flocks, fertile fields, abundant harvests, every thing that should have been the reward of *piety*, was in the hands of *idolaters* : and now that a *believing* and *holy* people occupy the countries, nothing is to be seen but solitude and sterility.” Our opponent’s criticism on these words, is characterized by nothing more strongly than glaring inconsistency, misrepresentation, and, to use his own term, a *petitio principii*. For it is manifest, that to presume that those things which were in the hands of *idolaters*, should have been the reward of *piety*, is fairly deducible from the facts assumed respecting a believing and holy people ; and that the assigning these terms to the present in-

¹ Ruins.

habitants of those countries, is perfectly consistent with the epithets they assume, whether Mohammedans or Christians; and therefore Mr. Hail's definitions of the terms "a *believing* and *holy* people;" amount to no more than a *petitio principii*, or a begging of the question. The declamation and the sophistry therefore, arising out of what is asserted to be Volney's definition of the terms *piety*, and a *believing* and *holy* people, are not entitled to further attention; if we except the following question, which we do for the sake of the reply. It is asked,¹ "who were they, and what their 'glory and felicity,' that built the pyramids of Egypt, that excavated the rock, and formed the exquisite chambers for the sepulchres of kings and men of rank, at Thebes, at Persepolis, and other places in the east? That built the temples at Esné, Dendéra," &c. To this, Volney, or rather the apparition says,—“And what is this *infidelity* which founded empires by prudence, defended them by courage, and strengthened them by justice; which raised magnificent cities, formed vast ports, drained pestilential marshes, covered the sea with ships, the earth with inhabitants, and like the creative spirit, diffused life and motion through the world. If such is impiety, what is true belief?”

The sarcasms bestowed on this, and on the

¹ Hail's.

assumption respecting the pyramids of Egypt, &c. that such works, effected by tyranny and slavery, are represented by Volney as constituting the glory and felicity of mankind, are at once controverted by what M. Volney says in his *Travels in Syria and Egypt*,¹ respecting the pyramids;—that “elevated as we are with so exalted a proof of the power of man, when we consider the purpose for which these amazing works were intended, we cannot but view them with regret. We lament that to construct a useless sepulchre, a whole nation should have been rendered miserable for twenty years; we shudder at the numberless acts of injustice and oppression these tiresome labours must have cost, in conveying, preparing, and piling up such an immense mass of stones; and we are inflamed with indignation at the tyranny of the despots who enforced these barbarous works, a sentiment indeed which too frequently recurs on viewing the different monuments of Egypt. Those labyrinths, temples, and pyramids, by their huge and heavy structure, attest much less the genius of a nation, opulent, and friendly to the arts, than the servitude of a people who were slaves to the caprices of their monarchs; and we are even inclined to pardon that avarice which, by violating their tombs, has frustrated

¹ Vol. i, chap. 19.

their idle hopes; we bestow less pity on these ruins; and while the lover of the arts beholds with indignation, at Alexandria, the columns of her palaces sawed into *mill-stones*, the philosopher, after the first emotion, occasioned by the destruction of every fine work, cannot suppress a smile at the secret justice of that destiny, which restores the people what cost them so much fruitless toil, and which renders the pride of useless luxury, subservient to the meanest of necessities."

It is therefore manifest that in his strictures on the glory and felicity of mankind, he¹ confounds the individual labours of mankind, by which alone they can subsist in society, with that tyranny and oppression, to which injustice, pride, and avarice reduce them. In opposition to such sentiments as these, it is therefore reasonable to conclude with Volney's apparition,—that "the unjust man shall perish in his rapacity, and the tyrant in his usurpation; the sun shall change its course, before folly shall prevail over wisdom and science, before stupidity shall surpass prudence in the delicate art of procuring to man his true enjoyments, and of building his happiness upon a solid foundation."

It is here however requisite to adduce some of the striking inconsistencies into which our

1 Haila.

Critic has either inadvertently or unavoidably fallen, in his critique on Volney's elucidations of what constitutes the glory and felicity of mankind. The most palpable of these are, in the first instance, a confusion of epochas ; and secondly, of places. In commenting in the first instance on what Volney says, that "absorbed in contemplation, new ideas continually presented themselves to my thoughts ; every thing misleads my judgment, and fills my heart with trouble and uncertainty ;" he¹ commences his enumerations of the condition of different kingdoms, at different periods. The first of these commences with Babylon, "when Nebuchadnezzar brought into it the spoils of nations." The next enumerations are of the Persian kings, Alexander, (the Macedonian madman), the Ptolomies, and the Seleucidæ, down to the period of the Roman emperors ; and it is asked, what glory and felicity "did any of those kings or people enjoy, who have been permitted at different times, and in various parts of the world, to scourge mankind ?" There is here therefore, clearly a deviation from Volney's proposition, who appeals to the past :—"the history of past times strongly presented itself to my thoughts." This history of "past times," or "distant ages," cannot pos-

¹ Hails.

sibly be involved in such questions as the following;—"what felicity did the Roman people enjoy, while they were subduing the various states of Italy under their power? What, when they extended their conquests to foreign countries, when they wrested Sicily and Spain from the Carthaginians? Were the people happy? Was it glory to have a law passed to prevent the marriage of nobles with plebeians? Was it, in after times, glory and felicity to be the instruments of such men as Sylla and Marius; of raising Pompey, Julius Cæsar, Mark Anthony, and others, to sovereign power; and of assisting them to accumulate such immense sums as enabled them to give away kingdoms, and to tread upon the necks of their fellow citizens? Was it glory and felicity to live in Rome, when such monsters as Tiberius, Caligula, Domitian, and others, brought into the city the spoils of the north and of the south, of the east and of the west? Far from the truth is such a conclusion." We may retort and say, "far from the truth" are his conclusions, who pretends that such illustrations as these are applicable to Volney's language or his meaning.

There are therefore, in the above quotations, a decidedly erroneous blending or identification of the "distant ages" to which Volney refers, with periods comprehended within the æra of

Christianity; and a like false association of the people and nations in those eastern countries, treated of by Volney, with the Roman people, and the various states of Italy, Sicily, and Spain. Having however enumerated "the favours which were formerly showered down upon the heathen," Volney asks "why do these lands, consecrated by the blood of the martyrs, no longer boast their former temperature and fertility? Why have those favours been banished as it were, and transferred for so many ages to other nations and different climes?" These questions, it must be admitted, necessarily involve subsequent periods of history; and may be considered as justifying such questions as those which have just been adduced from the "Remarks;"—but these subsequent periods of history, embracing other nations and different climes, are to be considered as being in their general character, distinct from the antecedent periods; and the people of those subsequent nations, and different climes, must be such as fall under Volney's denomination of a "*believing* and *holy* people," as opposed to the idolaters, or *unbelieving* people of the former or "distant ages."

CHAPTER III.

PROOFS REQUIRED, ADDUCED, AS ILLUSTRATIVE OF THE
"ARTIFICES PRACTISED BY MOSES AT HOREB AND
SINAI;" QUESTIONS DISCUSSED RELATIVE TO EARLY
HISTORY; OF THE OLYMPIADS, THE HISTORY OF EGYPT,
GREECE, &c.

A solution of the questions which have been discussed relative to what constitutes the glory and felicity of mankind; wherein our Critic's misrepresentations and erroneous applications of the times and places respectively treated of, as being associated with subsequent periods and events, have been clearly seen; we repeat, a fair solution of these questions, is found in the eleventh chapter of the Ruins; where the "general causes of the revolutions and ruin of ancient states" are discussed; and these causes respectively assigned. As this however, is an anticipation of the order pursued in the "Ruins,"

or rather in the "Remarks," we revert to the critique on the fourth chapter; which commences the third of the "Remarks"; and in which, after commenting on Volney's description of an imaginary ascent into the aërial region, by aid of the Genius, he says, "the frequent mention which Volney makes of Thebes, of Tyre, Sidon, and other ancient cities, serves no other purpose than to beguile the reader into a belief that the writer is proceeding with the precision of an impartial historian, to detail the real circumstances of ancient cities and nations, though it is generally allowed that nothing remains of their history, except in the scriptures, which does not bear evident marks of being fabulous." This is most unquestionably a *petitio principii*, in the fullest sense of the term; as that is obviously taken for granted, which is required to be proved,—viz. the truth and genuine authority of the scriptures. Volney, says he,¹ "saves his annotator one trouble, by an ebullition of infidel indiscretion; he does not deny that such a person as Moses, the Jewish legislator, lived in those ancient times, though he admits it in such a manner as may well excite astonishment." Our Critic says again, "that Moses brought the children of Israel to Horeb is also admitted by Volney, though he has

¹ Hails.

left us in the dark as to 'the artifice which the vulgar were unable to penetrate;' and by which 'this subtle and daring leader gave birth to institutions of memorable influence upon the history of mankind.'—"He who," continues our Critic, "would establish any point of importance, must produce documents of allowed authority." The almost exclusive documents of "allowed authority" produced by him, are however the Hebrew scriptures. In refutation of the questions,—¹"what then was the artifice of which Moses availed himself, or what opportunity had he of practising it at Horeb? Dare the disciples of infidelity enter upon this subject?—reference may be made to what Volney says in the *New Researches on Ancient History*,¹ as follows:—

"Moses or rather *Moushah*, according to the true pronunciation, formed a plan of becoming king and legislator, by freeing his countrymen; and he executed it by means appropriated to the circumstances, and with a most extraordinary force of mind. His countrymen, ignorant and superstitious, as the wondering Arabs are, and always have been, believed in magic, with which, to this day, all the east is infatuated. Moses performed prodigies, that is, he produced natural phenomena, the means of executing which had

¹ Vol. 1, chap. 14.

been discovered after long study, and by fortunate accidents, by the priests, who were at the same time astronomers and natural philosophers. When we read how fires darted from the tabernacle, stuck to the rioters, who wished to stone him on the return of the spies, and how those fires consumed them, we cannot but recognize the *gregorian* fire, composed of naphtha and petrol, which from time to time re-appeared in the east. All the *miracles* with which Moses contrived to magnify appearances, might easily be reduced to a natural state; but it would be necessary to retrench from their accounts, the exaggerated and false circumstances in which he or posthumous writers enveloped real facts. Thus we should see the Hebrews effecting the passage of the Red Sea, by fording it at low water, as is still done at this day; whereas the Egyptians attempting to pass during the tide were surprised by it, as they would be still, for they hardly know what it means. We should see the passage of the Jordan planned by Moses, and executed by Joshua, by turning aside that small stream, as Croesus turned aside the Halys; the walls of Jericho overturned by digging a mine, and setting fire to the props that supported them; we should see Cora, Dathan, and Abiram, swallowed up in a covered pit, where hidden combustibles took fire by their fall;

and, finally, we should see that the voice which spoke in the propitiatory,¹ and which was believed to be the voice of God conversing with the prophet, was nothing but the voice of young Joshua, the son of *Nun*, who² remained in the tabernacle, where he served Moses, and who was his successor, more able and more fortunate than *Alî*, the Joshua of Mahomet."

It is admitted however, that the following questions involve some, and even considerable difficulty, as respects minute discussion, or legitimate deductions from historical data. It is asked, "Is there any profane history, prior to the

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2 It is also said, chap. xxxii, verse 17, that when Moses came down from Mount Sinai, Joshua accompanied him, a proof that he was with him during the *forty* days Moses remained there; that he was the interlocutor, and transcriber of the law attributed to God; and it may be presumed, he prepared there all the pyrotechnical apparatus, whose effects are seen in Exodus, at the same time that he carried thither the provisions which supported him and Moses during the pretended fast of forty days, both related and credited without proof, and without testimony.

Olympiads, to which any credit can be attached? Is not the early history of Greece and Rome enveloped in an impenetrable veil of mythology? Does not the history of Egypt, of Hindostan, of China, and indeed of all other ancient nations, except that of the children of Israel, bear evident marks of being unintelligibly fabulous; or of having been collected from broken and very imperfect fragments of tradition, delivered by superstitious and barbarous people?"

To the first of these questions,—“Is there any profane history, prior to the Olympiads, to which any credit can be attached?” it may be replied, that the best authenticated of what is termed “profane history,” is generally admitted to be that of the historian Herodotus; and if therefore admitted as being the best authenticated, the history of Herodotus must be assumed as deserving the greatest degree of credit: but a great portion of Herodotus’s history falling within the period of the Olympiads, this it may be said cannot afford a satisfactory answer to the question proposed, relative to events of anterior date. The other portions of Herodotus’s history however, relative to events prior to the Olympiads, to which the question applies, having in the first instance been derived from the Persians,¹ res-

¹ Lib. i, cap. 1.

pecting the wars between the Phœnicians and Greeks; and secondly, with respect to the kingdom of Egypt, this portion having been derived from the relations made by the Egyptian priests,¹ it is to these portions that attention should be directed. There are here however considerable difficulties in the way; the greatest portion of difficulty being attached to the history of Egypt; this being the most ancient history, it involves in fact insuperable difficulties. Historical monuments and data which do exist, are however, decidedly of sufficient weight and authority, and admit of being proved to be so, as to controvert such an assertion as that the histories “of all other ancient nations, except that of the children of Israel, bear evident marks of being unintelligibly fabulous.”

As respects the question,—“Is not the early history of Greece and Rome enveloped in an impenetrable veil of mythology?” this must of necessity be admitted; the ancient mythologies of Egypt having been successively transmitted to Judea, Greece, Rome, &c. formed according to the elucidations given in the Ruins, the bases of all subsequent theologies; in which are necessarily comprised the theology of the children of Israel, or of Moses their founder. The histories of

¹ Lib. ii, cap. 99, et seq.

Hindustan, of China, and other ancient nations, however fabulous or mythological they may be proved to be, do not consequently interfere with, or invalidate the main arguments on which we proceed ; nor, on the contrary, confirm the exclusive authenticity of the Jewish theology.

Having somewhat digressed in considering these questions, we return to the inferences deduced from them, and it is stated,—“ there is therefore nothing which these pretended philosophers can adduce to disprove the correctness of the Jewish history, which is worthy of more credit than the evidence of a witness in a court of justice would be, who should depose not to what he himself knew of the subject of enquiry, but to what he had heard some unknown person say respecting it, and of whose veracity and means of information he knew nothing.” The value of this inference, has been to a certain extent seen in the previous arguments ; and we proceed consequently with a further examination of the asserted correctness of the Jewish history ; in which the evidences to be produced of its incorrectness or unauthenticity, are mainly derived from its own authorities and monuments.

CHAPTER IV.

REMARKS ON THE INCORRECTNESS OF THE JEWISH HISTORY; OBSERVATIONS ON THE PENTATEUCH; DATA AFFORDED WHICH PROVE IT NOT TO HAVE BEEN WRITTEN BY MOSES.

HAVING in the preceding observations replied to the principal questions, taken *seriatim*, in the Remarks; and adduced additional evidence principally however derived from Volney's further elucidations, contained in the New Researches, acceptance of the challenge given to produce additional evidence on the subjects discussed, to which was asserted ¹ to be unattainable, we have it is presumed, to a certain extent succeeded disproving some, and the major part, of the assertions contained in the Remarks, as far as we have proceeded; and in the Critic's own words poi

¹ Hails.

out "the sophistry and inconclusive nature of his pretended arguments." This having formed his principal design with regard to Volney's illustrations; with what degree of success, is the subject of our investigation.

In attempting to adduce evidence and illustration of the incorrectness of the Jewish history, in the first instance, with regard to the dates of events, the reigns of the Jewish kings, &c. as recorded in the books of Kings, Chronicles, and others, we have principally to refer to the expositions of these subjects, as given in the *New Researches*; ¹ where the inaccuracy of the Jewish records, or of their compilers, is clearly pointed out; and we therefore return to the Remarks. At the conclusion of the third chapter, ² it is stated, "if there ever was a history which had a claim to the reverence and acceptance of mankind, it is the Pentateuch. It bears internal characters of truth not to be found in any other historical writings; and the few disguised fragments of true history which are found in other ancient writings that treat of those times, afford evidence of the correctness of Moses; and indeed seem to have been gathered from the sacred records, of which he was the penman." Our Critic then proceeds in the fourth chapter, to adduce "a few

¹ Vol. 1.

² Remarks, part 1.

of the internal evidences of the truth of the Mosaic history, and of the Divine authority of the Jewish institutions ;" the whole of which may be considered to be completely refuted by Volney in the *New Researches*,¹ by proofs drawn from the writings themselves. In order to represent this in a clearer light however, the following quotations are necessarily given, by which the Pentateuch is proved not to have been written or composed by Moses ; and the bases of the Jewish dogmas, to have been derived from extraneous sources. It is at first remarked in the *New Researches*, chapter fifth, " Of the times prior to Moses, and of the books attributed to that legislator," that " if the Jews could preserve no exact notions of the time elapsed between the high-priest Eli and Moses, nor of the time of their fathers' stay in Egypt, for nothing is clear on that head, how can they pretend to be better acquainted with earlier times, when their nation did not exist, and what is more, when no nation existed, that is to say, the epoch of the origin of the world, at which no witness was present, an account of which is still however given us in their *Genesis*, as if the writer had seen with his own eyes, the entire process of it ? The Jews tell us it is a revelation made by God to their prophet :

1. Vol. 1, chapters v, vi, vii, viii, ix, x.

we answer that many other nations have made use of the same language. The Egyptians, Phœnicians, Chaldeans, and Persians have had, as well as the Jews, their histories of the creation equally revealed to their prophets Hermes, Zoroaster, &c. In our days the Hindoos have shewn our missionaries the Vedas and Pouranas, with pretensions to a much remoter antiquity than Genesis itself, and the other books attributed to Moses. It is true our learned Biblists reject, or at least contest, the authenticity of these books, but when in our converting zeal, we present to the Hindoos the Bible, what shall we reply, if the Brahmins retort on us our own European arguments? If for instance they say to us:—

‘ You deny the authenticity and antiquity of certain Pouranas and Chartras, because they mention facts posterior to the presumed date of their composition; well! we in our turn deny the authenticity of the *five* books you attribute to Moses, for the very same reason, because we find in them a great many passages and citations incompatible with that legislator.’

The question then is to know, if this latter assertion is founded in fact; and it is a question to be discussed before all others; for the chronological system prior to Moses, deriving its chief authority from the supposition of its having been

written by that prophet, if this supposition is proved fallacious, the authority of the system will thereby be considerably weakened. Learned critics have already treated this subject ; but because they were very far from exhausting it, and especially as they did not well perceive the consequences that flowed from the proofs, we shall take up the discussion from its foundations, and present a more complete view than any former one, of all the passages of the Pentateuch, which prove this work posthumous with respect to Moses, and which indicate the true epoch of its composition."

For further proofs however of the posthumous compilation of the Pentateuch, with respect to Moses, we must refer to the subsequent chapters in the New Researches. The sixth chapter containing " passages of the Pentateuch, tending to indicate at what time, and by whom this work was or was not composed ;" and chapter seventh of the " epoch of the apparition of the Pentateuch," referring to Kings, book 2, c. 22. From the whole of which, data are afforded which prove the Pentateuch to have been written or published at first by the high-priest Hilkiah, in the reign of Josiah ;¹ and by which it is demonstrated to be no other than the book of the law,

1 Anno 620 or 621, A. C.

pretended to have been found in the temple ; and which is read to the king then in his minority. The admission of these proofs therefore, completely refutes all that Mr. Hails says in his two subsequent chapters ; which therefore scarcely need examination.

Some remarks may however be made on what is stated respecting the existence of the Hebræo Samaritan Pentateuch ; *viz* : ¹ “ that a much stronger evidence of the genuineness of the Mosaic records is the Hebræo Samaritan Pentateuch. The preservation of this codex, in the Samaritan or ancient Hebrew character, by a people living in a state of enmity against the Jews, who ‘ had no dealings ’ with them ; that they notwithstanding the acknowledged hatred of the two nations, should have preserved the books of Moses, in a state of greater purity than the Jews themselves have done, is a circumstance worthy of particular observation ; and one for which it is impossible to account, on the supposition that the Jewish books are spurious.” In elucidation of the existence of the Samaritan Pentateuch, the following extracts may be adduced.² It is at first remarked respecting a supposed interpolation, in the Vulgate translation, of a passage connected with “ the oracle pronounced by the prophet

¹ Remarks c. 5. ² New Researches, vol. 1, chap. ix.

and, finally, we should see that the voice which spoke in the propitiatory,¹ and which was believed to be the voice of God conversing with the prophet, was nothing but the voice of young Joshua, the son of *Nun*, who² remained in the tabernacle, where he served Moses, and who was his successor, more able and more fortunate than *Ali*, the Joshua of Mahomet."

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¹ Lib. i, cap. 1.

him well enough, on account of what follows, and *he also shall perish* for ever. If so, this passage was interpolated shortly after that prince, and should naturally be found in the Greek text; but how could it be introduced into the Samaritan?

A third explanation appears to us more natural in every respect. The historian Josephus, whose ideas, in general, were exact, concerning the ancient geography of the Hebrews, that is, the tenth chapter of Genesis, observes that by *Ketim*, in the plural, must be understood the inhabitants of the island of Cyprus, thus called from the people of *Kitium*, the ancient capital of that island; for which reason, in Genesis, the *Ketim* are joined with the *Rodanim*,¹ or *Rodians*. It appears that the Jews, as ignorant in geography as the *Druses*, afterwards extended this name to the coasts of *Cilicia*, and in general, to the great *isles* or *countries* of the west; the late writer of the *Maccabees* is a proof of this, without being an authority against Josephus. Now supposing the *Ketim* of *Balaam* to be the people or country of Cyprus, *Josiah's* reign furnishes us with an analogous and correspondent fact. *Herodotus*² relates that the

1 The Hebrew text has *Dodanim*, the *D* being confounded with the *R*, which in Hebrew resemble each other; but the Samaritan, which does not admit of such confusion, has *Rodanim*, and this is the true reading.

2 *Lib. 2, cap. 159.*

Egyptian king Nekos, (who reigned in 616,) having turned all his thought to military expeditions, got a fleet of *triremes* constructed on the Mediterranean, and employed this fleet occasionally. He speaks after of the battle of Megiddo, where Josiah fell. On the other hand, we learn from Berosus and Jeremiah, that this armament was intended to act against Syria, subjected to the Assyrians of Babylon : so that whilst Nekos conducted by land an army which beat the Jews and Josiah, his fleet conducted by sea another army, which was to second him on the Euphrates. This fleet must have put into Cyprus, and might have acted in concert with the *Kitians* ; then these ships would really have come from *Ketim*, and would have afflicted the Assyrian and the Hebrew ; the latter, in this same war, suffered the terrible defeat of Megiddo, where Josiah perished, a defeat which was followed by the capture of Jerusalem : but as Nekos was finally beaten and driven off, in the year 604, the oracle *he also shall perish*, was accomplished. It may be objected, that this event is seventeen years subsequent to the publication of the Pentateuch ; but Hilkiah might be still living ; and as he remained master of his manuscript, yet the *only one*, he might himself make this addition : the words, *woe to those who shall then live*, agree perfectly with the

grief he must have felt for the death of his pupil Josiah, and the capture of Jérusalem.

This solution, which avoids the too tardy interpolation of the time of the Romans, and even of Alexander, has also the merit of explaining the existence of the *Samaritan Pentateuch*, more naturally than the hypothesis which makes Ezra author of the Pentateuch; in fact, if Ezra had composed or published that book,¹ it must have been in the Chaldaic character, *our present Hebrew*, adopted by the Jews on their return from Babylon, and if so, it is inconceivable that a schismatical sect, employing the old and true Hebrew character, improperly called *Samaritan*, should admit and transcribe such a book, to the exclusion of all those it contradicts; whilst in Hilkiash's time all the Jews still made use of their national writing, borrowed from the Phœnicians, and in which all their books were composed, from Moses down to Jeremiah. It was not before their return from Babylon, that the emigrants, brought up in the Chaldean sciences and letters, wished to have their national books transcribed in the character to which they were accustomed: as they formed the higher class of the nation, their system predominated; but this could not

¹ Under the reign of Artaxerxes, about the year 452 before Christ.

have been all at once, and there remained another party attached to the old system, which looking on the former as an *innovation*, continued to write the law in the character called *Samaritan*; whence proceed those two branches of manuscripts perpetuated to the present time: and because the Jews of the country of Samaria, long separated from those of Jerusalem, would at no time submit to their ecclesiastical authority, or adopt their manner of writing, the innovating or Chaldaist party latterly confounded with them the really orthodox branch or sect of those of the Hebraists, who continued to write like the Samaritans. In after times, under the Asmonean administration, a supreme and despotic Sanhedrim having been convened, its authority, like that of the councils, introduced changes which compose the present differences between the Hebrew text, and the Samaritan, or even Greek version.

But if the verse of Balaam, relative to the ships of *Ketim*, denotes the coming of Alexander, this interpolation must be attributed to the grand Sanhedrim; and if so, it must have had sufficient credit to engage or compel the Greek and Samaritan manuscripts to adopt it, which though not impossible, is by no means probable. Besides, it is singular and remarkable, that, by a traditional duty, transcribers never fail to leave in certain

parts of the Hebrew manuscripts, vacant or blank spaces, as if primitively intended to receive interpolations of the same nature as the prophecy which the high-priest Jaddus shewed to Alexander. In short, when we examine all the details of the anecdote of Balaam, we are inclined to believe it an episode taken, as to the facts, from a book, such as the *ways of the Lord*, written by Moses, or in his time; and as to the predictions, that they were composed by the compiler (Hilkiah) himself; for who would have written the history of Balaam's juggling tricks?"

It results, therefore, from these facts and arguments, that the existence of the Samaritan Pentateuch, does not afford the slightest corroboration of testimony, in proof of the Pentateuch having been originally written by Moses; but the proofs are to all appearance incontrovertible, in favour of its having been composed by Hilkiah the high-priest, in the reign of Josiah. It is not however denied, (New Researches,¹) that the Pentateuch may, and does contain, "writings of which Moses was the author, but rather second-hand copies, than originals; that on account of the eight hundred years elapsed since that prophet, many things, having become obsolete in the language, in the writing, and in the

¹ Vol 1, c. 8.

geographical or civil usages, he, Hilkiab, revised and new modelled his materials, in which he preserved many of the ancient fragments, but into which he also introduced several connecting passages, and explanations of his own."

Having seen then that the Pentateuch was not literally the work of Moses, but was composed and published about eight hundred years after, by the high-priest Hilkiab,¹ this question may be considered as fairly disposed of; and it results that the Critic's observations, contained in the fourth and fifth chapters of the Remarks, are strictly in the character of the *petitio principii*, or argument in a circle, as they seem entirely independent of corroborative proof, by which the Pentateuch's authenticity can alone be established.

It is however here requisite to revert to the commencement of the fifth chapter of the Remarks, where it is stated, "when we consider the antiquity of the Pentateuch, it cannot be expected that collateral proofs of its authenticity, of equal antiquity with it should be found; the death of Moses having happened about nine hundred and sixty-seven years before the birth of Herodotus, who is styled the father of history; and about two hundred and eighty years before the time in which the siege of Troy is placed.

¹ New Researches,

Sanchoniatho, who is allowed to be the most ancient profane writer on primeval times, (a fragment of whose Phœnician history is preserved in Eusebius,) is generally supposed to have borrowed several things from the Jewish records; and Porphyry affirms that Sanchoniatho received memoirs or information from *Jerombalus*, the priest of *Jeuo*; perhaps meaning Jerrubaal, or Gideon; however this may be, it is certain that his ten generations of the principal line, answer to the ten generations mentioned by Moses in the period between the Creation and the Deluge.—Homer, Hesiod, Ovid, and other heathen writers, are also thought to have done the same; and indeed the whole of the ancient pagan mythology, with all its monstrous absurdities and distorted features, bears evident traces of a disguised tradition of the transactions which took place in the most early ages of antiquity, the only rational interpretation of which is to be found in the Mosaic records.”

In remarking on the allegations made, or facts assumed, in these quotations, it may at first be observed, that with respect to the antiquity of any authority or authorities, that can be adduced, either as prior, coeval with, or subsequent to, the *supposed* origin of the Pentateuch, founded on the

presumption of its having been the work of Moses, which however, as has been seen¹ was not the case;—we have then to observe that on the authority of Josephus, lib. i, §9, quoted by Volney¹ respecting the probable origin to be assigned for what is termed the deluge, the most ancient writer on this subject is found to have been Berossus. The following are quotations relating more particularly to this subject. Josephus, “in his defence of the Jewish people against the attacks of Appion, after having collected the testimonies scattered in the writings of various nations, says, ‘I shall interrogate the monuments of the Chaldeans, and my witness shall be Berossus, born himself a Chaldean, a man known to all the Greeks who cultivate letters, on account of the works he published in Greek, concerning the astronomy and philosophy of the Chaldeans. Berossus then, after having compiled and copied the most ancient historians, gives the same accounts as Moses of the deluge, of the destruction of men by the waters, and of the ark in which *Noux*² (Noah) was saved, and which stopped on the mountains of Armenia; afterwards explaining

1 New Researches, vol i, c. 12.

2 This word *Noux* is the best orthography of the Hebrew *Noah*, (Noah) because the Greeks not having the aspirated *h*, replace it by a *χ*, which is the Latin and German *ch*.

the genealogical succession of Noah's descendants, he determines the time when each of them lived, and comes down to Nabopolasar, &c.'

Thus the history of Noah, of the deluge, and the ark, is a history entirely Chaldean, that is to say, the chapters of Genesis, 6, 7, 8, 9, 10, 11, are taken from the sacred legends of the priests of that nation, at an epoch infinitely remote. It is much to be regretted that the book of Berosus has not been handed down to us, but it appears that the piety of the first Christians having considered it dangerous, they¹ suppressed it an early period. Josephus quotes a passage of the text concerning the deluge, in his *Judaic Antiquities*, book 1, ch. vi.

'All Asiatic historians, says he, make mention of this deluge and of the ark. Berosus, among others, speaks of it in these words. They pretend that a part of this ark still subsists on the Korduan (Kurdestan) mountains in Armenia, and that bigots bring away from it pieces of citumen, which they distribute among the people, to be made use of as amulets, against enchantment.' Josephus continues, 'Hierome, the Egyptian, who wrote upon Phœnician antiquities, also

¹ See Syncellus, this author sometimes mentions Berosus, but all the passages he cites, having been afterwards attributed to Polyhistor, Abydenus, and others, it seems that already the original of Berosus no longer existed.

speaks of it, as does Mnaseas, and several others.' Nicholas, of Damascus, in his ninety-sixth book, says:—'Beyond Miniade, in Armenia, is a high mountain, called *Baris*, where many persons are said to have saved themselves at the time of the deluge; a man, embarked in a ship, landed on the summit, and long after the remains of this vessel were to be seen there. This is probably the man whom Moses, the legislator of the Jews, speaks of.' We see that Josephus is far from accusing Berosus, and other historians, of being plagiarists of Moses, whom he looks upon as author of Genesis; that, on the contrary, he invokes the Chaldean, Phœnician, and Armenian monuments, as the first and original witnesses, of which Genesis is only an emanation or collateral.

As to the details of the deluge, they are to be found, first, in a fragment of Alexander Polyhistor, a learned compiler in the time of Sylla; several precious passages of whom, have been preserved in Syncellus. Second, in a fragment of Abydenus, another compiler, whom Eusebius represents as having consulted the monuments of the Medes and Assyrians, which explains why he sometimes differs from Berosus, whose *copyist* he is called by Syncellus, as well as Alexander Polyhistor. What Genesis says of *Nouh* or *Noah*, is related by these authors of *Xisuthrus*, with variations, which

prove the diversity of the ancient monuments, from whence these accounts were taken.

These texts, (previously given from Genesis, and the Chaldean monuments copied by Alexander Polyhistor, and contained in Syncellus, &c.,) furnish matter for a volume of commentaries; let us confine ourselves to the remarks most necessary for every man of common sense: both accounts are a tissue of physical and moral impossibilities, but here plain good sense will not do, one must be initiated in the astrological doctrine of the ancients, to guess at this kind of enigma, and to know that in general all the *deluges* mentioned by Jews, Chaldeans, Greeks, and Indians, as having destroyed the world under Ogyges, Inachus, Deucalion, Xisuthrus, Saravriata, are one and the same physico-astronomical event which is still repeated every year, and all the marvellous of which consists in the metaphorical language employed to express it. In this language, the *great circle* of the heavens is called *Mundus*, the analogous word to which *Mondala* still signifies circle in *Sanscrit*: the *Orbis* of the Latin, is synonymous with it. The revolution of this circle by the sun, composing the *year* of twelve months, was called *orbis*, the *world*, the *celestial circle*. Consequently every twelve months the *world* was destroyed, and the *world* was renewed. The epoch

of this remarkable event varied according to the people, and their custom of beginning the year at one of the solstices or equinoxes; in Egypt it was at the summer solstice. At this epoch, the Nile gave the first symptoms of its overflowing, and in forty days the waters covered *all the land* of Egypt, to the height of fifteen cubits. It was as it still is, an *ocean*, a *deluge*. It was a destructive deluge in early times, before a civilized and numerous population had drained the marshes, sunk canals, raised dykes, and before experience had taught them the epoch of the inundation. It was important to know and foresee it: the stars were remarked which at the time appeared at morn and even in the horizon. A group of those which coincided with it, was called the *ship*, or *bark*, signifying, that one should be in readiness to embark; another group was called the *dog*, that warns; a third was the *crow*; a fourth the *dove*¹; a fifth was named the *labourer*; the *vine dresser*; ² not far from him was the *woman*, (the celestial virgin); all those personages that figure in the deluge of *Noh* and *Xisuthrus*, are still in the celestial sphere; it was a real picture of the *calendar*; of which the fore-

1 In Egypt, these birds never quit the house while the ground is under water; when they depart, it is a sign that they can find their subsistence, and that land appears.

2 *Arcturus*, *Bootes*.

going texts are only a more or less faithful description. At the moment of the solstice, and beginning of the inundation, the planet *Kronos*, or Saturn, who had his residence in Cancer, or rather the *winged genius*, governor of that planet, was supposed to warn the *man* or *labourer* to embark. He warned *during the night*, because it was in the evening or at night that the star was consulted. The calendar of the Egyptians, and their astrological science, having penetrated into Greece, yet uncivilized, these paintings, not appropriated to the country, were misunderstood there, and became the mythological fables of Deucalion, of Ogyges, and of Inachus, whose very name is *Noh*, written in Greek *Noch*, or *Nach*. Chaldea had also its deluge, from the overflowings of the Tigris and the Euphrates, at the moment when the sun dissolves the snows of the Armenian mountains. But this deluge was of a noxious nature, on account of the rapidity and uncertainty of its arrival. This country extremely fertile, and consequently inhabited from the remotest antiquity, must have had its own calendar, as well as its own legends; however, historians assure us that the Egyptian rites were introduced there with a colony of priests, perhaps by means of Sesostris, who, about the year 1358, overran the country as a conqueror; or else by

means of the Ninivites, if not more anciently : this must have been already a cause of variations in the Chaldean legends. The deluges of the Nile and Euphrates used not to happen at the same epochs ; another cause was the precession of the equinoxes, which every seventy years, changes one degree the position of the sun in the signs. At last, natural philosophers having extended their geographical knowledge, and observed that the northern hemisphere was, as it were, drowned in rains during the wintry interval of the two equinoxes, it came to pass that the idea and name of *deluge*, were applied to the winter half-year, whilst the word *conflagration* was given to the summer one, as we learn from Aristotle. Hence the amphibological expression of the *world's experiencing alternate revolutions of conflagration and deluge* ; hence also a new source of variations adopted by the Jewish writer, (Hilkiah,) when he makes the rain last one hundred and fifty days, (near six months,) after having said it lasted only forty ; it is therefore not surprising there should be such discordances between the various compilers of monuments, as they must have been very anciently introduced among the monuments themselves, and in both national and foreign calendars."

In these quotations we have therefore clearly

demonstrated the existence of writings, (although in detached fragments,) which must unequivocally be referred to periods antecedent to the composition or publication of the Pentateuch; and whence in fact its principal dogmas are derived; and consequently on the doctrines inculcated in which, the Jewish and Christian theologies are dependent. The invalidation therefore of its (the Pentateuch's) pretended historical monuments or data, must very extensively weaken the Jewish and Christian systems; and against the truth and authenticity of which systems, there is therefore a manifest and incontrovertible preponderance of just and consistent evidence.

It appears from the evidence adduced respecting the compilation or publication of the Pentateuch, that the production of Herodotus's history,¹ or the time when Herodotus, styled the father of history, existed and flourished, was really within two hundred years of the appearance of the Pentateuch; the birth² of Herodotus having been about the

1 In favour of Herodotus's history, M. Volney remarks, that "ayant pris pour base de son texte la guerre des Perses contre les Grecs, en a tellement compassé les incidens, que, remontant d'abord à l'origine des deux peuples, acteurs principaux, il suit la formation graduée de leur puissance dans tous les rameaux qui vinrent s'y confondre, comme un géographe suit et reprend à leur origine tous les cours d'eau qui se rendent dans un torrent principal."

Leçons d'Histoire.

2 Larcher's Chronology of Herodotus.

year 484 before the Christian æra; and the publication of the Pentateuch about the year 620 or 621;¹ that is in the eighteenth year of the reign of Josiah, according to the Second Book of Kings, chap. xxii.

On the basis of these facts then, or by assigning the publication or apparition of the Pentateuch to the epoch just mentioned, *viz.* about the year 620 or 621, we have demonstrated the existence of writings antecedent to it. For instance, those of Sanchoniatho, who is asserted by Porphyry to have flourished before the war of Troy; and which is thus commented on in a Note to the eighth chapter of the New Researches,² respecting the epoch of Semiramis, queen of Babylon.—“According to Porphyry, (quoted by Eusebius,) ‘the Phœnician historian Sanchoniathon flourished before the war of Troy, in an age approaching that of Moses, *as could be proved by the annals of the Phœnician kings*; and he was contemporary with Semiramis, who was supposed to live a very short time before the war or capture of Troy, or even parallel with it.’ On this text we remark, that most Greek writers assign this capture to the year 1184 before our era; in our calculations Semiramis reigned from 1195 to 1180: here the synchronism is complete, and

1 New Researches, vol. 1, chap. vii.

2 Vol. 2.

the more conclusive, as Porphyry states it to be the result of the Assyrian, Phœnician, and Greek chronologies, compared all three together. This same fragment of Porphyry gives rise to another singular combination : this writer says, ‘ that Sanchoniathon, the better to ensure the truth of the facts, consulted very ancient Ammonite monuments, and one *Jerombaal*, a Jew, priest of the god Jeou.’ On perusing the Jewish books, we find one of the judges specially called by the surname of *Jerobaal* (*enemy of Baal*) : this judge is *Gedeon*, [who, as being a prophet sent by God, merits also the name of *priest* : Gedeon is therefore here supposed to have governed about the year 1190, and longer ; his end preceded by fifty or sixty years the accession of Eli, in 1131.”

The epoch of Sanchoniathon may therefore be referred to about the year 1200 before the Christian era ; so that his writings may probably have existed upwards of 600 years previously to the publication or compilation of the Pentateuch ; and therefore the writings of Sanchoniathon, Berosus, &c. containing the Chaldean legends, were unquestionably the true originals of the dogmas contained in the Pentateuch, conformably with what has been already seen.

With respect to the coincidence existing between the ten generations of the Patriarchs, given

in Genesis, and the like number of generations from the writers of the Chaldean cosmogonies, reference may again be had to the New Researches,¹ of the antediluvian personages; and it is stated, the “analogies which we have seen succeed each other after the deluge, can be continued beyond it, and ascend to the first origin called the Creation. Ancient christian writers have all made the remark, and also complain of the *alteration*, that is, of the difference of names and ages, assigned by the Chaldean books to the antediluvian personages, by us called *Patriarchs*, and by the Chaldeans, *Kings*. Syncellus has done us the service to preserve a list of them, copied from Alexander Polyhistor, or Abydenus, who themselves copied Berosus.”

There exist therefore unequivocal data and demonstrated facts, that the Chaldean cosmogonies were the true originals and bases of the Jewish theology; and they are consequently alike the basis of Christianity, agreeably to the elucidations given in the twenty-first chapter of the “Ruins.”

This brings us to Mr. Hails’s sixth chapter, containing “Remarks on Volney’s attempt to shew, that *if* Judaism was of Divine appointment, Christianity cannot be true.”

¹ Chapter xv, vol. 1, part 1.

CHAPTER V.

ATTEMPTED REFUTATION OF MR. HAILS'S EXPOSITIONS OF THE VARIOUS RELIGIOUS CREEDS OR SYSTEMS, REVIEWED IN THE 21st CHAPTER OF THE RUINS; INCLUDING OBSERVATIONS ON THE PROPHECIES IN GENESIS, RELATIVE TO THE COMING OF THE SHILOH, WHICH IS DEMONSTRATED TO BE A PERVERSION OF THE ORIGINAL, IN THE SENSE GIVEN IT IN THE REMARKS.

IN an examination of the chapter entitled "Problem of religious contradictions," the author of the Remarks commences his sixth chapter, with a brief enumeration of some of the more prominent elucidations given in the twenty-first chapter of the Ruins, comprising insulated or detached portions, relative to the doctrines of Judaism and Christianity; and consequently the most palpable feature apparent in his *criticisms*, is that of a decidedly limited and partial view of the general diversity of dogmas of the different religious sys-

tems, exhibited in the chapter of the Ruins now under consideration.

By assuming, *à priori*, the genuineness or truth of Christianity, our Critic clearly places himself in the situation of the Christian, who says to the Jewish rabbi¹ “ ‘ Your law is of God, as ‘ typical and preparative, not as final and absolute ; ‘ you are but the image, of which we are the ‘ reality.’ ” To which the Rabbi replies, “ ‘ we are ‘ not ignorant that such are your pretensions, but ‘ they are perfectly supposititious and false. Your ‘ system rests entirely on mystical, visionary, and ‘ allegorical interpretations. You pervert the ‘ letter of our books, substitute continually for ‘ the true sense of a passage, the most chimeri- ‘ cal ideas, and find in them whatever is agreeable ‘ to your fancy, just as a roving imagination dis- ‘ covers figures in the clouds.’ ”

In proof of our assumption, that the Author of the Remarks places himself precisely in the situation of the Christian who replies to the Jewish Rabbi, that the Jewish law was but ‘ as typical and preparative ; ’ the following statements occur :²—“ We have the authority of the New Testament writers for asserting the *typical* nature of the Jewish ceremonies ; and we have shewn,

¹ Ruins, chap. xxi.

² Remarks, chap. vi, p. 82.

from their nature, that they could not be intended to form a system of religious observances for men in general. We therefore contend, both on the authority of the New Testament writers, and from the nature of the case, that the Jewish ceremonial was not intended to be of perpetual obligation, indeed it could not be so, without excluding, in a great measure, the rest of mankind from every benefit that can arise from the knowledge of God, and of his will concerning men; that if we do not understand it as restricted to the Jews, during the existence of their peculiar polity, we make the Hebrew books falsify themselves; (this however, *viz.* a falsification and contradiction of their own authorities, with respect to the Hebrew books, admits of demonstration;) as it is impossible, from the nature of things, that the promise of God to Abraham, ‘In thy seed shall all the nations of the earth be blessed,’ could ever have been verified by any other method than that *enlarged* and *explanatory* system of Judaism, in which the shadows were done away in Christ, and all nations invited to worship the Father in spirit and truth; no longer to make their approach to the Deity ‘in this mountain, or at Jerusalem’; no longer to be restricted to one earthly tabernacle, to use the ceremonies of a veiled religion, and the blood of slain beasts.

We are sure that ‘the blood of bulls and of goats,’ and the other legal ceremonies were, in their nature, totally inadequate to purge the sins of the people, and that they were only *typical* of a real change to be wrought in the soul of man, by the power of God, after a manner in some respects analogous to the shadow of good things contained in these ceremonial observances.”

We have opposed to such sentiments as these, the address of the Mussulmans,¹ to Volney’s legislators,² “since you have rejected our doctrine ‘as containing things incredible, can you possibly admit that of the Christians, which is still more ‘contrary to justice and common sense? An immaterial and infinite God to transform himself ‘into a man! To have a son as old as himself! ‘This God-man to become bread, which is eaten ‘and undergoes digestion! What absurdities have ‘we equal to these? Is it to these men belong the ‘exclusive right of exacting a blind obedience? ‘And will you accord to them privileges of faith, ‘to our detriment?’”

In continuation of the representation given in the Ruins, the following is adduced:—

“Some savage tribes having advanced:—

1 Ruins, chapter xxi.

2 The Legislators of “A free and legislative people;”—before whom a general assembly of the world is convened. Ruins, c. 19.

‘What,’ said they, ‘because a man and a woman ate an apple six thousand years ago, is the whole human race to be involved in damnation? And do you call God just? What tyrant ever made the children responsible for the sins of their fathers? How can one man answer for the actions of another? Would not this be overthrowing every principle of equity and reason?’

‘Where,’ exclaimed others, ‘are the witnesses and proofs of all these pretended facts? It is impossible to receive them without evidence. The most trivial action in a court of judicature requires two witnesses, and are we to believe all this upon mere tradition and hear-say?’

A Jewish Rabbi then addressing the assembly, said, ‘For the general facts we are indeed sureties, but as to the form and application of those facts, the case is quite different, and the Christians are here condemned out of their own mouth. They cannot deny that we are the stock from which they are descended, the trunk upon which they have been grafted; from whence it follows, by an inevitable dilemma, that either our law is from God, and then theirs is a heresy, since it differs from ours; or our law is not from God, and then, whatever proves its falsehood, is destructive of theirs.’”

We proceed with the critique and animad-

versions on the expositions given in the chapter entitled "Problem of religious contradictions,"¹ and find him,² in the assertions he makes in defence of the Christian Religion, falling within the charges made by the Jewish Rabbi against the Christian—*viz.* "' you have thus imagined a ' spiritual Messiah, where our prophets speak only ' of a political king. You have interpreted into a ' redemption of the human race, what refers solely ' to the re-establishment of our nation. Your pre- ' tended conception of the virgin is derived from ' a phrase which you have wrested from its true ' meaning. You construe every thing as you ' please. You even find in our books your doctrine ' of the Trinity, though they contain not the most ' indirect allusion to it, and though the idea was ' an invention of profane nations, and admitted into ' your code, together with a multitude of other ' opinions, of every worship and sect, of which it is ' composed, during the chaos and anarchy of the ' three first ages.'"

In his attempt to disprove the statements of the Jewish Rabbi, respecting the substitution of a spiritual Messiah for a political king of the Jews, the author of the Remarks is compelled to have recourse to what is most certainly a palpable per-

1 Ruins, chap. xxi.

2 Hails.

version of meaning, as he says the sceptre in the prophecy respecting the coming of the Shiloh, "is put, by metonymy, for a king, or a succession of kings;" and in this instance he clearly falls under the allegation made by the Jewish Rabbi, 'you pervert the letter of our books, substitute continually for the true sense of a passage, the most chimerical ideas,' &c.

In our Critic's defence of the prophecy, as referrible to a spiritual Messiah, we find the following. "When Volney makes his Rabbi say that we mistake the prophecies in the Hebrew Scripture, respecting the Messiah, we ask whether our opinion or his rests upon the surer foundation? Could we only make assertions, ours would certainly have as much weight as his. We, however, proceed further than assertion; we enquire if the first promise of the Messiah in Genesis third, can, with propriety, be interpreted as pertaining to a temporal prince of the Jews? Can the prophecy in Genesis xlix, 10, of the departure of the sceptre from Judah, relate to a political king of the Jews? The sceptre shall not depart until,—until when? until (the political king) SHILOH shall come!"

Of this celebrated passage, an elucidation is given in the *New Researches*.¹ By assuming the

¹ Vol. 1, chap. 9, part 1.

fact, that the Pentateuch did not originate with, or proceed from Moses, to whom consequently the whole of Genesis was probably unknown, the book of Genesis having been unquestionably compiled by the high-priest Hilkiyah, from the Chaldean cosmogonies, this, in the first instance, weakens the application of the pretended prophecy. According to M. Volney, “the merit of this late date of the Pentateuch, has also the advantage of explaining several enigmas of *Genesis*, and the book of *Numbers*, which to this day were unintelligible. For instance, it explains the pretended benedictions, which Jacob at his death is supposed to give his children. We say *supposed*, because it is inconceivable there should be there a person to take them down in short hand;¹ and when critically examined, they will be found to contain an allegorical recapitulation of the history of each tribe, presented after the oriental manner, under a prophetic form.” In these pretended benedictions of Jacob, is then included the verse, “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.”

On this it is remarked,² “observe, that in Josiah’s time the sceptre had been taken away

¹ Genesis xlix.

² New Researches.

from Israel, that is from the ten tribes, and remained in Judah, but with the uncertainty of its remaining there, should there come a *powerful one* unto whom obedience was due."

The fact therefore of the sceptre having been taken away from Israel, but remaining in Judah in Josiah's time, may account for the peculiar structure of the verse in the form of prophecy by Hilkiah; viz. that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh, or a *powerful one*, should come; which event may now be considered as referrible to the destruction of the Jewish monarchy, under the Roman Emperor¹; or otherwise, the passage may be considered as a conditional prophecy of what might be expected to happen.

Having then disposed of this reputed prophecy, erroneously assumed to be applicable to the coming of a spiritual Messiah, we proceed with our Critic's further observations and attempts to prove the application, and consequent fulfilment, of other prophecies contained in the Jewish writings. With respect however to the prophecy in Genesis iii, 15, it is stated in the New Researches,² that "the Jewish author, (Hilkiah,) who continually suppresses all traces of idolatry, and substitutes a moral sense for the

¹ Titus.

² Vol. 1, chap. xvi.

astrological one, has here retrenched several details ; but he has preserved a circumstance which forms a new link between his and the Egyptian version, when he makes God cursing the serpent, to say, ' I will put enmity between thee and the woman, and between thy seed and her seed : her offspring shall bruise thy head.'¹ This offspring is the infant, that in the old celestial spheres, the virgin (Isis, Eve,) carried in her arms, and whose history misunderstood, is become so celebrated in the world."

The constant resemblances which are found to exist then, between the Jewish dogmas, and the Chaldean cosmogonies, more particularly embodied in the book of Genesis, and the priority of the Chaldean cosmogonies being clearly established, the genuineness of the reputed prophecies, which are perverted from their original meaning, becomes in consequence, annihilated ; and just criticism on their real and definite meanings, reduces their pretended importance, to absolute nonentity, by their being associated or identified with the astrological and mythological dogmas ; which dogmas, as we have clearly demonstrated,

¹ Gen. iii, 15. The Vulgate says, *she* (the woman) *shall bruise* ; but the Hebrew text has the masculine gender, *he*, referring to the offspring (*Zara*).

form the basis of every system of theology, that has existed, or does exist in the world.

Previously to a further examination of the prophecies adduced by the Author of the Remarks, more particularly that of Daniel, respecting the coming of a Messiah or Prince, we return to the following statement, *viz.*¹ “there is some difficulty in ascertaining whether Volney was a Deist, or an Atheist.” That Volney’s writings do not inculcate atheism, may be clearly seen from the Catechism of the “Law of Nature, or Principles of Morality, deduced from the physical constitution of mankind and the universe.” After a recapitulation of the characters of the Law of Nature, it is stated,² that “because it unites in itself all the attributes of perfection and of truth, there has always existed in the human heart, an involuntary and secret inclination to regard it as, in a peculiar sense, the true religion; the only one adapted to the nature of man, and the only one worthy of God, from whom it emanates.

Q. If, as you assert, it emanates immediately from God, does it teach us his existence?

A. Yes; very positively; for every man, who observes with attention the astonishing scene of the universe, the more he meditates on the

¹ Remarks, chap. vi.

² Chapter ii.

properties and attributes of each existence, and on the admirable order and harmony of their motions, the more will he be convinced that there is a supreme agent, a universal and identical mover, designed by the name God : and it is so true, that the law of nature is sufficient to raise us to the knowledge of God, that whatever men have pretended to know of him by other means has been constantly found to be ridiculous and absurd ; and they have been obliged to return to the unchangeable notions of natural reason.

Q. It is not true then, that the followers of the law of nations, are atheists ?

A. No ; it is not true. On the contrary, they have stronger and more noble ideas of the Divinity than the greater part of mankind ; for they do not defile it by the addition of the weaknesses and passions of human nature.

Q. What is the worship which they render him ?

A. A worship which consists entirely in action ; in the observation and practice of all the rules which the supreme wisdom has imposed upon the motions of each being ; eternal and unalterable rules, which maintain the order and harmony of the universe, and which considered in relation to man, compose the law of nature."

These quotations directly refute the charge of Atheism.

We have seen, it is presumed, as far as we have proceeded, that our Critic's assumptions, that he is exclusively arguing on the right side of the question ; or that the basis of his doctrinal and theological discussions is that of truth, as founded on the presumed authenticity of the scriptural writings ; and that these writings have indisputable claims to inspiration ;—these assumptions, we repeat, we have seen to be purely gratuitous, and they have been demonstrated to be destitute of a real foundation in truth ; and the assumed dogmas, or rather the majority of these, deduced from the Hebrew Scriptures, are therefore found to be directly opposed to historical testimony, as well as to nature and reason.

CHAPTER VI.

CONTINUATION OF THE REMARKS ON THE REPUTED PROPHECIES CONTAINED IN THE JEWISH WRITINGS AS APPLICABLE TO A SPIRITUAL MESSIAH, AND MORE PARTICULARLY ON THOSE OF ISAIAH AND DANIEL; PROOFS ADDUCED ILLUSTRATIVE OF THE SPURIOUS ORIGIN OF THE BOOK OF DANIEL; AND THE CONSEQUENT MISAPPLICATION OF THE PROPHECIES QUOTED FROM IT.

IN an enumeration of the prophecies contained in the Hebrew writings relative to the coming of a Messiah, the Author of the Remarks says, "Can the Prince of Peace, in Isaiah ix, or the rod from the stem of Jesse, described in Isaiah xi, be a prophetic description of 'a political king of the Jews?'" In the thirteenth section, twenty-second chapter of the Ruins, relative to Christianity it is stated, respecting the predictions found in the Hebrew books,—“From the time

that the Assyrians had destroyed the kingdom of Samaria, some sagacious spirits foresaw, announced, and predicted the same fate to Jerusalem : and all their predictions were stamped by this particularity, that they always concluded with prayers for a happy re-establishment and regeneration, which were in like manner spoken of in the way of prophecies. The enthusiasm of the Hierophants had figured a royal deliverer, who was to re-establish the nation in its ancient glory : the Hebrews were again to become a powerful and conquering people, and Jerusalem the capital of an empire that was to extend over the whole world.

“ Events having realized the first part of those predictions, the ruin of Jerusalem, the people clung to the second with a firmness of belief proportioned to their misfortunes ; and the afflicted Jews waited with the impatience of want and desire, for that victorious king and deliverer that was to come, in order to save the nation of Moses, and restore the throne of David.

“ The sacred and mythological traditions of precedent times, had spread over all Asia, a tenet perfectly analogous. A great mediator, a final judge, a future saviour, was spoken of, who, as king, God, and victorious legislator, was to restore the golden age upon earth, to deliver the

world from evil, and regain for mankind the reign of good, the kingdom of peace and happiness. These ideas and expressions were in every mouth, and they consoled the people under that deplorable state of real suffering into which they had been plunged by successive conquests and conquerors, and the barbarous despotism of their governments. This resemblance between the oracles of different nations and the predictions of the prophets, excited the attention of the Jews; and the prophets had doubtless been careful to infuse into their pictures the spirit and style of the sacred books employed in the Pagan mysteries. The arrival of a great ambassador, of a final saviour, was therefore the general expectation in Judea, when at length a singular circumstance was made to determine the precise period of his coming."

Respecting the pretended and fabulous restoration of the golden age upon earth, it is remarked in a Note¹ in the Ruins, that "this is the reason of the application of the many Pagan oracles to Jesus, and particularly the fourth eclogue of Virgil, and the Sybilline verses so celebrated among the ancients."

A great resemblance is found to exist between these, and the prophecies contained in

1 No. 89.

Isaiah; particularly those of the ninth and eleventh chapters, already alluded to. The original of Virgil respecting the golden age, being :—

Magnus ab integro sæclerum nascitur ordo.
Jam redit et Virgo; redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modò nascenti puero, quo ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta fave Lucina: tuus jam regnat Apollo.

Bucolica, Ecl. iv.

Rendered as follows :—

The last great age, foretold by sacred rhymes,
Renews its finish'd course; Saturnian times
Roll round again, and mighty years, begun
From their first orb, in radiant circles run.
The base, degenerate, iron offspring ends;
A golden progeny from heav'n descends:
O chaste Lucina, speed the mother's pains;
And haste the glorious birth; thy own Apollo reigns!

The subject of the preceding eulogium is Apollo (the Sun); and to anticipate the order, *seriatim*, of the Ruins, according to Volney's illustrations, thirteenth section, twenty-second chapter, the Sun is equally the object of worship under the cabalistical names of Chris-en¹ and Yês-us,² which completes the analogy; for further illustration however of the asserted resemblance of the fourth eclogue of Virgil, with Isaiah, chapters ix, and xi, the following are the prophetic

1 Christ.

2 Jesus.

words of Isaiah, chap. ix, 6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of *his* government and peace, there shall be no end;"—analogous with the following:—

*Ille Deum vitam accipiet, Divisque videbit
Permotos heroes, et ipse videbitur illis;
Pecatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus,
Mistaque ridenti colocasia fundet acantho.
Ipse lacte domum referent distenta capellæ
Ubera: nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet.*

Buc. Ed. iv.

Rendered:—

The son shall lead the life of Gods, and be
By Gods and heroes seen, and Gods and heroes see.
The jarring nations he in peace shall bind,
And with paternal virtues rule mankind.
Unbidden earth shall wreathing ivy bring,
And fragrant herbs, (the promises of spring,)
As her first off'rings to her infant king.
The goats, with strutting dugs, shall homeward speed,
And lowing herds secure from lions feed.
His cradle shall with rising flow'rs be crown'd;
The serpent's brood shall die: the sacred ground
Shall weeds and poisonous plants refuse to bear.

Isaiah; particularly those of the
eleventh chapters, already allud
original of Virgil respecting
being :—

Magnus ab integro sæclorum
Jam redit et Virgo; redeun
Jam nova progenies coele
Tu modò nascenti puero
Desinet, ac toto surge
Casta fave Lucina :

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The last gre
Renews its
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75
REVOLUTIONS OF EMPIRES.
Isaiah, chap. ix, 6. "For unto us a
son is given: and the
government shall be upon his shoulder; and his
name shall be called Wonderful, Counsellor, the
Prince of Peace, Father of the Merciful, and
the Government shall be upon his shoulder."
— analogous

restore the Jews to
moral dominion, when he says,
"Man shall be CUT OFF, but not for
ever." Respecting the book of Daniel, it
is remarked by Volney,¹—"if the Jewish book
called *Daniel*, be tried upon the same principles,
by which we judge the *shastras* and *pouranas*,
there is no righteous jury that will not admit the
following propositions :—

First, that no known date can be assigned to
the composition of the book of Daniel.

Second, that it is unreasonable and im-

¹ New Researches, vol. 2, chap. 18.

that an author should say of himself,
and till such a time; and that, besides, there
 is a connection between *his living unto the first*
 (chap. i. last verse), and *his having*
the third year of that same prince,

truly prophetic character can
 the authentic priority of

monology of the said work,
 Babylon, cannot be re-
 ligious historians.

real part is evidently
 Zoroastrian mythology.

the style employed by the
 anonymous author, offers several Persian and even
 Greek words, contrary to the genius of the He-
 brew idiom, and not to be found in any other work
 written in that language.

From all these motives, it is evident, that the
 book of Daniel is an apocryphal work, of a date pos-
 terior, by several years, to Antiochus Epiphanès;¹
 it is even certain, that it was composed at different
 times, and by several hands, the last of which
 must have been after the entrance of the Romans
 into Syria.

These facts being admitted, we discover, for

¹ Whose reign terminated about the year 170 B. C.

REVOLUTIONS OF EMPIRES.
 6. "For unto us a
 given: and the
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several of *Daniel's* chronological problems, an easy solution, which they can receive in no other hypothesis. At the late period when the principal author lived, he may be supposed, like the authors of *Judith*, *Esther*, *Toby*, *Bel* and the *Dragon*, and other apocryphal writings, to have been ill-informed concerning certain portions of history comprised in his plan, and which had been only written in the Greek language, at the time little known in Judea.¹ For instance, when all he says of *Belshazzar*, of *Darius the Mede*, and of *Kyrus*, is analysed, we shall be convinced that he confounded and took, for one and the same event, the two sieges and the two conquests of Babylon, mentioned by Herodotus at two different dates; one in the year 539, under Kyrus, the other in 507, or 506, under Darius, son of Hystaspès: so that, having no clear idea of the second siege, he attributed the first to *Darius*, whom he took for a *Median king*, deceived probably in this respect by Xenophon's account.

The confrontation of Herodotus justifies our opinion. According to this historian, *a first siege of Babylon* took place under Kyrus. 'That great

¹ It is remarkable that all the Apocryphal Jewish authors are later than the age of Alexander, and owed their origin to the imperfect knowledge the Jews acquired of the Greek literature, at an epoch when its purity was corrupted by unsuccessful wars.

city was then taken, for the first time, by the united armies of *the Persians and Medes*. The king of Babylon, at that epoch, was the son of Nitocris, and called *Labyuet*, like his father (Nebuchadnezzar). On that day the Babylonians were celebrating a festival, and were occupied only in pleasure and dancing.¹

Is not this the text of Daniel? Belshazzar is son to Nebuchadnezzar (*Labyuet*). This king celebrates a great festival; they are only occupied in feasts and pleasure. The city is taken by the Medes and Persians. Here is exactly Cyrus's siege; but, according to *Daniel*, (chap. 5. last verse,) it was *Darius the Median* who reigned, being sixty two years old. Let us hear Herodotus: 'In the fifteenth year of Darius, son of Hystaspès, the city of Babylon revolted against that prince; it then sustained a second siege, which lasted twenty months; at length, by means of a stratagem, it was taken a second time, by the army of the Persians and Medes united; and Darius reigned (anew) in Babylon.'²

We say that, deceived by this second siege, the author of *Daniel* has placed in the first siege a Median Darius, who is no other than the son of Hystaspès; the proof of it is in all the characters he gives to that king.

¹ Lib. i. end of cap. 191, also cap. 187 and 186.

² Lib. iii. cap. 159, in fine.

He, (the anonymous author,) constantly unites the idea and name of Darius, with the name and idea of Kyrus. Daniel, says he, *lived until the first year of Kyrus, and he continued to live until the time of Darius, and of Kyrus.*

In the first year of Darius, he reads in the books (of Jeremiah) and finds that the *seventy years* captivity or desolation are *near being accomplished*. This circumstance is decisive; for if from the year 587, when the captivity under Nebuchadnezzar commenced, you descend to the year 520, the second year of Darius, (in which year that prince gave a decree for rebuilding the temple,) you have *sixty-eight complete years, very near the term of seventy*; finally, it is remarkable, that one of the most ancient christian chronologers, *Maximus the martyr*, giving a list of the kings of Babylon, after Kyrus and Kambyeses, names *Darius*, with the epithet *Median*, which proves the then supposed identity of the son of Hystaspès, and of the pretended Darius of Daniel. Now, if, as we presume, the mistake is undeniable, all the book of Daniel is judged. It is no longer necessary to enquire at what date commence either the *seven weeks* he reckons from *the order to rebuild to the anointed of the Lord*, or the *sixty two weeks he reckons from thence to the extermination* of another anointed. Only it should be remarked, that the conversion of the days of these

weeks into years, is totally arbitrary ; that the two sums ought not to be united, as *Africanus* wished to do, who, by another error, reckons sixty instead of sixty-nine, and this, in order to obtain a sum of 490 years, *commencing as he says, at the twentieth of Artaxercès*. But, if, as is the fact, the twentieth year of Artaxercès corresponds to the year 445, the pretended prophecy is not applicable to the case stated. However, it is sufficient to read *the adventure of the three young men in the furnace, that of Daniel in the lion's den, and the transformation of the king of Babylon, into a four-footed beast, browsing and grazing*, to see that the entire book should be joined with that of *Bel* and the *Dragon*, and to approve the judgment pronounced by the theologians themselves against this fabulous production.”¹

Having by these quotations replied to the principal allegations made in the Remarks, as far as we have proceeded ; and having adduced just and consistent evidence to disprove these

¹ This book, like that of *Susanna*, has been classed among the apocryphal works in St. Jerome's time. As to *Daniel*, we shall add the remark, that between the style and images of many of his chapters, and those of the *Apocalypse*, there is an analogy, indicating, first, an approximation in the time of their composition. Second, an identity in the religious and mythological source, which, for these two books, is the Persian and Mythrial theology.

allegations, in reality destitute of corroborative proof, we have, it is presumed, (principally indeed on the authority of the New Researches on Ancient History,) succeeded so far in exposing the fallacy of the arguments advanced by the Author of the Remarks. The entire merit of these arguments, or of the dogmas insisted on, is first dependent on the presumed incontrovertibility of the claims of the scriptural writings to inspiration; and secondly, on their exclusive accuracy, and indisputable authenticity, as entitling them to constitute the basis of History;—the direct contrary of which assumptions is deducible from reason, and established by demonstration.

CHAPTER VII.

REFUTATION OF THE CRITICISM ON THE WORD ELOHIM, OR GODS, IN THE PLURAL, AS INVOLVING THE DOCTRINE OF THE TRINITY; AND FURTHER OBSERVATIONS ON THE STATEMENTS AND QUOTATIONS FROM THE 21st CHAPTER OF THE RUINS, RELATIVE TO THE RELIGION OF THE PERSIANS, &c. &c.

THE criticisms of our Author,¹ which follow those that have been reviewed, relate to the finding, or in reality, the not finding in the Hebrew books, the doctrine of the Trinity; he says, "we find the doctrine of the Trinity in the Hebrew scriptures." "There can be no danger that any one will successfully contradict us, when we affirm, that Deut. vi, 4, יהוה אלהינו יהוה אחד *Yehouh Elohimu Yehouh ahad*, literally rendered, would read 'Jehovah our Gods is one Jehovah,' *i. e.* the Being κατ'εἶσοχην, or the one self existent essence."

¹ Haila.

To this it may be replied, "That 'Jehovah our Gods is one Jehovah,' is the literal reading of the text cannot certainly be controverted; but that it involves the doctrine of the Trinity admits of refutation." In order to obtain a rational solution of the plurality of Gods implied in this passage, and at the same time the application of the designation of unity, or *ahad*, one, to this plurality, we must revert to our original position, by which the greater part of the discordances found in the Hebrew writings, particularly those contained in the first five books, forming the Pentateuch, are resolved. This solution consists in assigning the publication of the Pentateuch to the high-priest, Hilkiyah, subsequently to the Babylonish captivity; whence or at which epoch, were derived the dogmas principally founded on the Chaldean cosmogonies, and which form the basis of the Jewish theology. Respecting the plurality of Gods, designated by the Elohim, which are associated with unity, or Jehouh, (Jehovah,) the God of Moses, Volney remarks,¹ "Is not the account given in the book of Genesis, a moral drama, a lesson of conduct given to the people by a religious legislator, a priest? In this point of view, it might be attributed to Moses; but the noun plural *Elahim*, the *gods*, wrongly trans-

1 New Researches, vol. 1, chap. xii.

lated in the singular, *God*, is irreconcilable with that unity which Moses makes the basis of his theology. The god of Moses is *Jehouh*: it is the only name found in his laws, and in the writings of his pure disciples, such as Jeremiah. Why is the expression *Elahim*, the *gods*, so often, and almost exclusively found in Genesis? On account of the monuments being Chaldean; and because in the Chaldean system, as in most Asiatic theologies, it is not a *single god* who created, they were the gods, his ministers, his angels, and especially the decans and genii of the twelve months, who created each a part of *the world* (the circle of the year). When the high-priest Hilkiab borrowed this Cosmogony, he dared not change its fundamental expression, which was perhaps adopted by the Hebrews since their intercourse with the Syrians," &c.

Respecting the mythology of the creation, it is remarked,¹ "Let us continue our inquiries about Genesis, and shew that its account of the *Creation* is to be found, like the preceding ones, almost literally expressed in the ancient cosmogonies, and always in a more particular manner, in those of the Chaldeans, and Persians. Our translation shall be more literal than those from the Greek or Latin.

¹ New Researches, vol. 1, chap. xvii.

‘In the beginning, the gods (Elahim) creates (bara) the heaven and the earth. And the earth was (a mass) without form and void, and darkness (was) upon the face of the earth : and the *wind* (or spirit) of the gods moved upon the face of the *waters*. And the *gods* said : Let there be light ! and there was light ; and he saw that the light was *good* ; and he *divided it* from the darkness. And he called the light *day*, and the darkness *night*, and the evening and the morning were a first day.

‘And the *gods* said : Let there be a *void* (Ragia), in the midst of the waters, and let it divide the waters from the waters ; and the *gods* made the *void*, dividing the waters which are under the void, from the waters which are over the *void* ; and he gave to the void the name of *heavens* ; and the *evening* and the *morning* were a second day ; and the *gods* said : Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so ; and he gave the name of *land* to the dry, and the gathering together of the waters called he *seas* ; and he said : Let the earth bring forth plants with their seeds ; and the evening and the morning were a third day, &c.

‘And the fourth day he made lights (the sun and moon) to *divide the day from the night*, and

to be for signs, and for seasons, and for days, and years.

‘On the fifth day, he made the moving creatures in the waters, and birds, and fishes.

‘On the sixth day, the gods made the creeping things on the earth, and the cattle, and wild beasts, and he said, *Let us make man in our image, and our likeness*, and he creates (bara) man in his image, in his image creates (bara) he him; *male and female* creates (bara) he them: and he rested on the seventh day, and blessed this seventh day,’ &c. &c.

‘Now it had not rained upon the earth; but an (abundant) source went up from the earth, and watered the whole face of the ground.

‘And he had planted the garden of *Eden*, (beforehand, or to the east,) there he put the man. In the midst of the garden was the *tree of life*, and the tree of *knowledge of good and evil*. And from the garden of Eden went out a *river*, which was parted into four heads, called *Phison*, *Gihoun*, *Tigris*, and *Euphrates*.

‘And *Jehouh*¹ the gods said: It is not good that the man should be alone; and he caused him to sleep, and took one of his ribs, with which he *built* a woman, &c.’

¹ This name *Jehouh* is employed for the first time only, in the fourth verse of the second chapter: the Latin translates it *Dominus*, but should have rendered it by *existens per se*.

If such a narration came to us from the Brahmins or Lamas, it would be curious to hear our doctors rectifying its anomalies. 'See,' would they say, 'what an extraordinary system of natural philosophy! To suppose that light existed before the sun, before the stars, and independently of them; and what is still more absurd to say, that there is an *evening* and *morning*, when evening and morning are only the apparition or disappearance of the star that gives us day! And that void produced in the midst of the waters, which supposes that above the visible heaven, there exists a heap of waters; this system also speaks of *the cataracts of heaven* opened at the deluge; and one of its interpreters¹ ventures to assert, that the vault of heaven is of crystal. And this land is without rain, without clouds, and consequently without evaporation, having only one source to water its surface! And this man created alone, is nevertheless *male* and *female*! Really these Hindoos, with their *Shastras* and *Pouranas*, only amuse us with Arabian tales.'

We are of the same opinion as our doctors; but as this side of the question is decided for every sound mind, untainted with the prejudices of childhood, we will confine ourselves to the consideration of the allegorical side, and to the

¹ Flavius Josephus: *Antiq. Jud.* lib. 1, chap. i.

discovery of its meaning. Many of our readers will be shocked at our translating the *gods creates*; nevertheless such is the purport of the text, as is admitted by all grammarians. Why this plural governing a singular? Because the Jewish compiler, (Hilkiah,) placed between two contradictory authorities, saw only that way of getting over the difficulty. On the one hand, Moses's law proscribed the plurality of gods; on other, the sacred cosmogonies, not only of the Chaldeans, but of almost all nations, attributed to the *secondary gods*, and not to the great only God, the organization of the world. The compiler did not venture to discard a word consecrated by custom. These Elahim were the *decans* of the Egyptians, the genii of the months and planets among the Persians and Chaldeans, god-genii mentioned under their own name by the Phœnician author, Sanchoniathon, where he says: the companions of *Il*, or *El*, who is Kronos (Saturn), were called *Eloim*, or *Kronians*, and were said to be the equals of Kronos.

Now Kronos or Saturn, it is well known, was the emblem of *time*, measured by the planet so called: his equals were, therefore, naturally genii of the same species. The letter *h* being wanting in the Greek alphabet, the word *Eloim* expresses as nearly as possible, the Phœnician

Arab *Elahim*, the Hebrew plural of *Elah*, *God*; but why attribute to them the organization or creation of the *world*? For the plain and natural reason, that the *world*, in its primitive sense, was the great *orb* of the heavens, and especially the *orb*, or circle of the zodiac. But, as after the vernal equinox, terrestrial beings, benumbed and as if dead during winter, recovered new life; as the production of leaves, of flowers, and of all the vegetable reign, appeared to be a real creation, the genii presiding over each sign of the zodiac were *considered* as the authors and movers of all this stir of life; and because this period of life, of plenty, and delight, lasted only until the autumnal equinox, the creation was said to last only *six months*, which, from other mistakes, were called in the various cosmogonies, at one time *days*, at another thousands, &c.

With the progress of knowledge, the astronomical natural philosophers having considered the *world* in a more enlarged point of view, the more penetrating reasoned on the origin of all visible beings; and then arose those systems, more or less extravagant, which from India and Chaldea spread over ancient Greece, and which, commented on by Pythagoras, Thales, Plato, Zeno, and Aristotle, have produced other systems, that may be termed organized *deliriums*. As to the

word *creation*, taken in the sense of *producing* out of nothing, of *drawing* out of nought, solid and tangible substances, it is doubtful whether this abstract idea, produced by the exaltation of the fasting brains of warm climates, was ever known to, or admitted by, the ancient Jews; what is certain is, that the word *bara*, translated by (the gods) *creates*, does not imply that meaning, since it is found employed in many instances in the sense of fabricating, *forming*: we have three examples of this in the foregoing extract, where it is said, that God *created* man in his image, that he *created* them male and female, &c. The *red clay* of which man was formed, existed already, and the distinction of the sex is only a deposition of matter already formed: in this case, therefore, there was no *creation*, in the sense of *drawing out of nought*, of producing something out of *nothing*."

After a rather long digression, we return to a reconsideration of the point whence we set out: viz. the text adduced by our Critic from Deut. vi. 4, *Yehouh Elohimu Yehouh ahad*, 'Jehovah our Gods is one Jehovah;' and, from what has been seen, it is clear, that the unity of the Deity inculcated by Moses, is preserved in the Jewish books, and more particularly in the Pentateuch, but in connexion with the plurality of Gods derived

from the Chaldean system, acquired by the Jews during their captivity at Babylon, as illustrated in the above quotations; and that consequently the pretended doctrine of the Trinity is erroneously asserted to be contained in the Hebrew Scriptures, more particularly in the passage above quoted; the word *Elohinu* being compounded of the plural of *Elah*, God, and the pronominal affix, *nu*, literally, our Gods. It has its origin from other sources, which are equally fallible and founded in error.

CHAPTER VIII.

OF THE RELIGION OF THE PERSIANS, THE EPOCH OF THE
LEGISLATOR ZOROASTER, &c. &c.

IN his further comments on the statements contained in the twenty-first chapter of the Ruins, respecting the contentions between the Parses and the Jews, in which the Mobed of the Parses asserts, that the facts related by the Christians and Jews, were for the most part taught in the religion of the Persians, and that they are not original communications of the Jewish legislator, but facts copied from the books of the Magians, after the Babylonish captivity; that the history of the creation, and of the most early times, is not the work of Moses, but copied from the Zendavesta; that Judaism and Magianism combined, gave rise to the sect of the Essenians among the Jews, and that Christianity is founded on the peculiarities

of that sect, &c. the author of the Remarks says, "We have all the evidence which can be required, that Zoroaster (the founder or reformer of the Magianism of the Persians, &c.) is not more ancient than the time of Darius Hystaspès."¹ On the authority of this assumption our Critic asserts, that the Jews could, consequently, not have embraced a new system, whose origin cannot be assigned to a more remote period than about 500 years before the Christian era. He² says, "it will now be proper to enquire of these learned Chronologers, (the disciples of Volney,) if they are able to fix the time in which Zoroaster lived? Volney indeed says, in one of his notes, 'I conceive myself to have clearly proved, that Moses lived about 1400 years before Jesus Christ, and Zoroaster about a thousand.' He does not lay his method of proof before us." Reference is however made in the note above quoted, to the Chronology of the Twelve ages, in which Volney says he conceives himself to have clearly proved what is here stated.

What follows however, and which Mr. Hails presumes cannot be impertinent to be offered to Volney's readers, "to enlarge their field of vision," is certainly for the most part, or perhaps wholly, supposititious, and falls under the denomination

1 Anno 521.

2 Hails.

of the *petitio principii*: he says,—“ there is so little known of this founder or reformer of the Magian religion, that some have attributed an antediluvian antiquity to him; as the spurious Clemens, Cassianus, &c. who go so far as to assert that he is no other person than Ham the son of Noah!” Several authorities are after this adduced, from none of which is any thing positive obtained; but, notwithstanding, *è conversio*, from all of which he says it is reasonable to conclude, “ that nothing certain is known of Zoroaster, either with respect to his time, or the particular nation to which he belonged; there however can be little doubt but such a person did live, and the only testimonies of any weight, are those which fix his appearance as a public character, in the reign of Darius Hystaspès, or about the year 490 before the christian era.”

For the proofs here required, as furnished by Volney, relative to the epoch when Zoroaster lived, we refer to the further very judicious expositions of these subjects, given in the *New Researches*,¹ which commences with the question, “at what time did the celebrated legislator, called Zoroaster by the Greeks, and *Zerdast*, or *Zerdoust* by the orientalists, live?” We proceed therefore with quotations from the illustrations

1 Vol. 2, part 2, sec. 1.

given,¹ relative to the epoch of the legislator Zoroaster:—

Sect. 1.²—“All historians speak of Zoroaster as a religious legislator, much more celebrated in Asia, and almost as ancient as Moses; and nevertheless, in the first century of the Christian era, the period when he lived, was become so obscure a question, that Pliny, the naturalist, that man of such a vast erudition, who had before him the writings of so many authors, could only express his doubts. In modern times, and particularly in the sixteenth and seventeenth centuries, Pliny’s reserve has been imitated by most of the learned who could not reconcile the chronological differences of the Greek and Latin authors: but those of the eighteenth century, bolder, thought themselves more fortunate. Extracts from a number of oriental books having been produced, first by Herbelot, in his *Oriental Library* (published in 1697), afterwards by professor Thomas Hyde, an Englishman, in his Latin work on the *religion of the ancient Persians*, printed in 1700, it was believed that an historical truth was discovered in modern Asia, which had remained unknown in the west. In fact, all the Arabian and Persian books cited, seem to agree

1 New Researches, vol. 2, part. 2.

2 Epoch of the legislator Zoroaster.

in placing Zoroaster near the reign of Darius Hystaspès, king of Persia ; and, nevertheless, when pressed for the precise date, they are found uncertain and wavering between the years 250, 280, and even 300 before Alexander : critics are particularly shocked at seeing reduced to five generations the series of the kings of Persia, which the most authentic monuments of the Macedonians and Romans prove to have consisted of thirteen princes ; and at not finding any distinct mention made of the reigns of Xerxes and Kyrus, who so greatly agitated Asia. These objections and several others no less important, cannot have escaped professor Hyde ; but seduced by the eclat of novelty, and by the specious paradox, that the Orientalists, *being natives, must know their country better than strangers, like the Greeks and Romans*, Hyde passionately espoused the Asiatic system, and thought he was the first who proved, that Zoroaster really appeared under the reign of Darius Hystaspes. Seduced by the authority of his countryman, Prideaux endeavoured to colour his hypothesis, and extended it more and more, in his book of the *History of the Jews* ; and because it was afterwards adopted by the authors of the *Universal History*, Hyde's opinion may be said to have become predominant and almost classical : it was nearly overturned amongst us, when

Anquetil du Perron brought us from India, the pretended works of Zoroaster, and declared in the life of that legislator,¹ that Hyde's opinion appeared to him an *hypothesis subject to great difficulties*; but he afterwards gives it additional force, by adopting it in a particular memoir,² where, in a whimsical and characteristic manner, he censures Hyde for having *too much confidence in the Orientals*, and for *badly supporting* their thesis: by another singular circumstance, it is on reading Anquetil's censure and arguments, that we felt the strongest motives to doubt, and that afterwards detecting the defects of his and Hyde's method, we employed a better, by acting, not the part of an advocate pleading a cause, but of a recorder who weighs the reasons on both sides, and above all, who questions the relaters by order of date, to ascend to the first sources of the facts and opinions.

It is acknowledged that the books brought from India by Anquetil, as *Zoroaster's*, were never written by that legislator, and are merely legends and liturgies composed by the magi *Mobeds*, and *Herbeds*,³ at epochs not ascertained,

1 Zendavesta, published in 1769, vol. 2.

2 Mem: de l' Academie des Inscriptions, vol. 37.

3 *Bishops* and *Curates* of the *Parses* or *Guebres*, who are in Asia, what the Jews are in Europe, the scattered remnants of an ancient people destroyed.

but late and parallel with the reigns of the *Sasani*s, that is from the year 226 of our era, to near 1200. The *Boundebesch* itself, which *Du Perron* represents as a Persian Genesis, or Cosmogony, contains incontestible proofs of modernity, &c.

According to *Anquetil du Perron*, the principal collection of the Parsis traditions concerning Zoroaster, is the book entitled *Zerdust-Namah*, which we are told was translated from the ancient *Pehlevi* idiom, into modern Persian, by *Zerdust-Behram*, a Parsis writer and priest, about the year 1275. Hyde had seen this book, and gives us the titles of the chapters: omitting the date, which is not ascertained, and supposing in the translator sufficient instruction, and especially a great fidelity in suppressing or adding nothing (of which there is no example); let us see what the Parses tell us of their legislator.

“ § II. *Parsis accounts of Zoroaster*. According to them, ‘Zerdust was born in Aberbidjan, (ancient Media,) and Aboulfeda adds, that according to several ancient authors, it was at *Ourmi*. At the age of thirty, Zoroaster is called by the *God Ormuzd*, in the same manner as Abraham and Moses were called by the god *Jehou*. He withdraws to a cave in a mountain, there to receive inspirations; but the Parsis have forgotten the curious circumstances of this

cave, described by Eubulus, in Porphyry.¹ After a retreat (of twenty years, according to Pliny), Zoroaster, proclaims a new system of theology, which he pretends, like all those who play the same part, to be the only true one, the only one *revealed by God*. To establish his religion, he fixed on the country of *Balk*, (*ancient Bactra*,) the king of which, *Keshtasp*, he converted, who in turn endeavoured to convert his subjects, &c. &c.

Such is summarily the life of Zoroaster, according to his disciples, who, as we see, mention nothing in their accounts that can be applied either to king *Darius*, the elected successor of *Cambyses*, and son of *Hystaspès*, a Persian of private station, or to king *Xerxes*, son of *Darius*, whose history is so well known to us by the contemporary Greeks.

This silence of the *Parsis* is so much the more extraordinary, as being the representatives, the direct descendants of the ancient Persians of *Darius*, they had more motives and means of knowing that monarch and his father, than the Mussulmen Persians, for the most part intruders in the country. How then, and why, does it happen, that Oriental writers, both Mussulman and Christian, have considered Zoroaster as contemporary, some with Smerdis or Cam-

¹ *De Antro Nympharum.*

byses, as we read in Aboulfarage, and Euty-chius;¹ others with the prophet Elijah, or Ezra, or Jeremiah, according to *El Tabari*, *Abou Mohammed?* &c.

After some very sensible observations on *magic*; and the foolish passion of the Romans in his time, for that art of imposture and deceit, Pliny gives us at the commencement of his thirtieth book, a very important passage, which merits to be transcribed :— ‘ It is in the east (says he), it is in Persia, that magic was, according to historians, invented by Zoroaster: but was there only one Zoroaster, or did there exist a second? *This is not clear.* Eudoxus, who wishes to persuade us that magic is one of the most useful and brilliant philosophical sects, pretends that Zoroaster lived six thousand years before the death of Plato (who died in the year 348 before Jesus Christ); this is also to be found in Aristotle. Hermippus, who has written a learned treatise on this art, and who has translated *two millions* of verses, composed by Zoroaster, indicating the titles of each volume, relates that his master was *Azonak*, or *Agonak*, and that he lived five thousand years before the war of Troy.’ After remarking that in Homer’s *Odyssey*, magic is continually practised, Pliny continues, ‘ I find that

1 Eutychius wrote about 930, and Aboulfarage about 1260.

the first who wrote upon this art, is the Persian *Ostanes*, contemporary with *Xerces*, who spread not a taste, but a *rage* for it, all over Greece. They who have made deeper researches, place a little before him, another *Zoroaster*, of Proconnessus. There is another sect of magicians, having at their head *Moses* and the Jews, *Jamné* and *Jotapé*, but only several *thousand years* after *Zoroaster*,¹ following the calculation of the six thousand years of *Eudoxus*.

Let us weigh certain expressions of this important passage :—

‘ It is in Persia that *magic* was invented by *Zoroaster*, according to the historians.’

According to Plato, Apuleus, Porphyry, Hesychius, Suidas, &c. and according to all the Pythagoricians, who, no doubt, got this tradition from their master, the Asiatic word *Magos*, or rather *Mag*, signified particularly, *a man consecrated, devoted to the worship of God*, precisely as the Hebrew word *Nazar-ean*; consequently, the word *magic* was at first the science or practice of that worship. It is in this sense that Plato says,¹ ‘ the children of the kings of Persia, on attaining the age of fourteen, were confided to four instructors, the first of whom taught them *magic*, which is said to be, *the worship of the Gods (religion)*.’

¹ Plato de legibus.

This same instructor taught them also *regal politics*.' In this sense likewise, Zoroaster invented *the theology of the Magi*, and established their cast, which became the *Nazarean* and Levitical cast of the country. But because the *science of the Magi* consisted in astronomy and judiciary astrology, that is in predictions, divinations, and prophecies, attached to that art; that it consisted also in certain physical and chemical knowledge, by means of which they performed phenomena that were *prodigious* and *miraculous* for the mass of the people; this *science* gradually became an art of imposture and charlatanry, which received in its *bad sense*, the name of *magic*, which we give it. In this respect, that is, as an art of *evocations*, of *enchantments*, of *metamorphoses*, effected by certain practices, it is much more ancient than Zoroaster, as is very justly observed by the Persians, since it was the basis of the power and influence of the *Egyptian*, *Chaldean*, *Brahmin*, and *Druid* priests; in a word, of all the priests of antiquity. The name of *Kaldeans*, mentioned already in *Abram's* time, as denoting an ancient nation, signifies *conjuror*, and proves the existence and practice of the art amongst a people, which, as Ammianus Marcellinus says, was at first but a sect, and became afterwards, by its increase, a numerous and powerful nation.

Now if, as is true, this sort of *magic* and *magicians* ascends to thousands of years, it must be by confounding it with *Zoroasterism*, that Eudoxus and Hermippus have put back its founder to five or six thousand years before Plato, and the war of Troy. Diogenes Laertius gives a third account :—‘ According to *Hermodorus* the Platonician, (says he, *in premio*,) from the magi, of whom *Zoroaster* is said to have been the first chief, (princeps,) to the war of Troy, there elapsed five thousand years.’

Here is a difference of a thousand years with Eudoxus : remark that Hermodorus does not say from Zoroaster, but from the *magi* ; so that some ambiguity must have caused this error, for it is certain that these five or six thousand years are beyond the limits of any known biography ; and that Zoroaster, as we shall see, did not live more than eight centuries before Plato. Suidas appears to have changed these five *thousand* into five *hundred* : but the testimony of this monk of the ninth century is of little weight : he wished to maintain the Jewish epoch of the creation.

Now, since the founder of the magi is Zoroaster, author of the system of the *two principles*, or genii of good and evil, (*Oromaze and Ahriman*,) so famous in Asia, it follows, first, that he alone is the man whose epoch we are looking for. Second, that wherever we find the name of his

magi, or any of his tenets, that man must have already existed. But if in Pliny's time, the epoch of Zoroaster was already *so little clear*, or so obscure, that it could not be determined, that alone proves the legislator of the Persians, Medes, and Bactrians, not to have lived in the time of Darius; not to have been that magician of Proconnesus, who lived a little before Ostanès, and who had, or assumed, the name of *Zerdoust*, as several *Mobeds*, or Parsis priests have since assumed it, and bear it at the present day, in the same manner as some celebrated Jews have borne that of Moses.¹ Facts contemporary with Darius and Xerxes, were so well known to the Greeks, that it was impossible a religious schism, so extraordinary as Zoroaster's, should have been accomplished in Asia, without their hearing of it, and without its being mentioned by Herodotus, who was travelling there at the time.

Clement of Alexandria has the following passage respecting Pythagoras, a disciple of the Magi. 'Pythagoras,' says he,² 'went to Babylon, where he became a disciple of the Magi: now Pythagoras shews (us) there *Zoroaster*, a *Persian Mage*, whose books the Prodician heretics pretend they are possessed of.'

¹ Witness, Rabbi *Moses* Maimonides.

² Clemens Alexandrinus,—he wrote about the year 215.

‘ Alexander Polyhistor, in his book of the *Pythagorician symbols*, says that Pythagoras was a disciple of the Assyrian *Nazaret*, whom some suppose to be Hezekiel ; but this is not exact.’ Less than sixty years after Clement, Porphyry borrowed from the same sources, when he wrote :—

‘ That Pythagoras, was purified by *Zabratas*, or *Zaratus*, of the stains of his former life, and learned from him, every thing concerning the nature and principles of the universe.’ *Zaratus* is evidently the Parsis name of *Zerdast* : but, first, admitting that Pythagoras’s master was a *Persian*, as Clement says, he is no longer the legislator, for we shall see the best authors unanimously attest that the latter was a *Mede*. Clement says so himself when, mentioning the philosophers who were addicted to divination, he names *Zoroaster the Mede*, with Abarès, Aristæas, Pythagoras, Empedocles, &c. Second, if the mage *Zaratus* was a Persian, he must be posterior to Kyrus, and the conquest of Babylon by that prince, in 538. A suspicion arises ; considering that Jewish names are introduced ; that the mage *Zaratus* is thought by some to be *Hezekiel*, by others *Daniel* ; that the Hebrew word *Nazaret* is a literal translation of the word *Mag*, betraying a Jewish origin ; and that Alexander Polyhistor, who cites this word, has in general

copied Eupolemus, who himself copied the Jews, whom he much frequented ; are we not to believe that these are stories fabricated at Alexandria, by the Jews, in order to prove that all came from their source ; and by the Pythagoricians, to prove that their master knew every thing. Here we arrive at a point of history, which is, perhaps, the knot of the whole question.

After Cambyzes, son of Kyrus, the mage Smerdis, as is known, usurped the throne by a substitution of person and name. Darius, with the other conspirators, having killed him, there ensued a general proscription of the *magi*, who were massacred over the whole empire, and the recollection of this massacre was preserved in an anniversary festival called *Magophany* : it is evident that after this massacre, the terrified tribe of magi was at the discretion of Darius, son of Hystasp. If, afterwards, this king was proved to be called a *mage doctor*, he found it therefore prudent to re-establish them : but though he re-established them, he remained the master of their persons and property ; he appointed their officers, the high-priest, the mobeds, &c. ; he even must have introduced changes in their rites ; and if it is he who, taking possession of a part of the Upper Indus, as Herodotus says, had *conferences with the Brahmins*, as Ammianus Marcellinus

informs us, he might have been the author of a modification which made an epoch in the Zoroasterian system: by a manner of proceeding similar to that of *Ardechir*, he altered, suppressed, substituted at will; then if, by a very plausible supposition, the high-priest appointed by him had, or assumed the revered name of Zoroaster, we shall have at once the *Zaratus* of Pliny, the *Zubratus* of Porphyry, and the *Zerdoust*, to whom the oracle cited in the time of *Ardechir* belongs; at all events it is certain that this oracle is Apocryphal,¹ full of contradictions, and cannot agree

1 About the time assigned to this prophecy, the Chaldean priests shewed that of Nebuchadnezzar, concerning the destruction of his empire (see Megasthenes): the Jewish priests presented to Cyrus a prophecy of Isaiah, announcing his elevation with his *own name*; unluckily, we have not the manuscript of Isaiah: encouraged by these examples, the high-priest Jaddus showed also to the conqueror Alexander his arrival predicted; in fine, the book of Daniel also foretold, (*after Antiochus*,) the four monarchies, one of which was that of the Romans. These were the ages of *prophecies*: the epochs of revolutions are paroxysms of superstition. Besides, the account of Masoudi, (or rather of the *Parrisi*, his authors,) is full of contradictions. *There is*, says he, *between Zerdoust and Alexander about 300 years, because Zerdoust appeared in the time of Kai-Bistasp*, (Darius Hystaspes): but between Darius, elected king in 520, and Alexander, king of Asia, in 327, there are only 193 years, and an *about* of 107 years cannot be admitted. From Alexander, who died in 324 before Jesus Christ, to Ardechir, king in 226 after Jesus Christ, there are 550 years, and Masoudi reckons *about* 500; another too considerable error. Moreover, if Zerdoust appeared, as Masoudi

with the legislator Zoroaster. Now, as it is certain that the Mussulmen, born only after the year 622 of our era, could have only received

says, 300 years before Alexander, it must have been in 630, in the time of Kyaxar, king of the Medes, and of Jeremiah, among the Hebrews. Here Masoudi, in contradiction with himself, is of the number of his countrymen who make Zerdoust the disciple of Jeremiah, deceived, perhaps, by the ambiguity of the prophet's name, with that of *Urmik*, the native city of Zoroaster. 'This calculation favours the hypothesis of an academician (Abbé Foucher), who, in a learned Memoir (vol. 27 of *Inscriptions*), attempted to prove, that Zoroaster, the legislator, appeared in the time of Kyaxares; but we shall see that this system is full of incoherences. May not the anecdote of *Ardechir*, while it gives us a just idea of the ignorance and impudence of the *Asiatic governors*, give us also the key of another enigma of the same nature? to wit, why the Greek text reckons from the creation of the world to our era 5508 years, while the Hebrew text reckons only 3760, difference 1748. If, as is the fact, it was the general opinion in Lower Asia, a hundred years before and after our era, *that the world was about to end*; if, as is the fact, this opinion had its source in the theology of Zoroaster, who says that the world, governed by *Ormuzd*, after having lasted 6000 years, is to be supplanted and destroyed by *Ahriman*, who reigns *six thousand* more, (total, 12,000) that is, the twelve months of the great circle of the year, called *mundus*, the Sanscrit *manda*; may it not be supposed that the Jews, imbued with Persian opinions, were and ought to be alarmed at seeing near at hand the end of the sixth thousand, reckoning according to Genesis; that then the prudence of their synagogue suggested the necessity of a suppression, which, like that of *Ardechir*, might retard *the epoch of fate*; and that this operation having been only effected, after the translation and publication of the Greek text, it could only act on the pure

from the Jewish Rabbins, all their fables concerning the pretended education of Zoroaster by Elija, by Ezra, by *Jeremiah*, by *Ezekiel*, it becomes extremely probable, as has been already said, that these amalgamations of the names of Pythagoras, Zaratus-Zoroaster, and *Nazaret*, (supposed to be *Ezekiel*,) have been made at Alexandria, under the reign of the Ptolemies, when the Pythagoricians and Jews confronted and blended their traditions, reasonings, and explanations, without much criticism, especially in chronology."

Having thus adduced some of the more prominent points in the arguments given by M. Volney, in the *New Researches*, relative to the epoch of Zoroaster, which carry back his epoch to a more remote period than that adduced by the Author of the *Remarks*, we may conclude the observations on this contested point of history,

Hebrew ; and might especially have taken place at a time when it would embarrass the new sect of Christians, who only made use of the Greek text ? All this is so very Asiatic and Jewish, that it may be looked on as true. Let us add that these *five* and *six* thousand of Zoroaster, which were only months, or signs of the zodiac, Chaldaically divided into a *thousand parts*, mistaken afterwards for years, must be the true text upon which Hermippas and Eudoxus have built their *five* and *six thousand years* : and this is ancient history !

by adding, that, according to the proofs given,¹ Zoroaster is demonstrated to have been contemporary with Ninus and Semiramis. Ninus having reigned about the year 1237 before the Christian era; and the epoch of Zoroaster, or time when he begins to preach his doctrine, being placed about 1220, which differs by about 730 years from the computation of time assigned by Mr. Hails from his authorities, for the appearance of Zoroaster as a public character,—viz. the year 490 A. C. The preference is therefore unquestionably due to Volney's computations; since these are supported by incomparably the clearest, and most satisfactory evidence. We now come to a consideration of the critique on the elucidations given in the Ruins, relative to the religion of Moses, commencing the eighth chapter of the Remarks; which elucidations of Volney are, however, presumed not to have been in the least disproved by our Critic's assertions, and fallacious arguments.

¹ *New Researches*, vol. 2, part 2, sec. 1 and 2, of the *Chronology of the Kings of Persia*.

CHAPTER IX.

EXAMINATION OF THE CRITICISMS CONTAINED IN THE EIGHTH CHAPTER OF THE REMARKS, RELATIVE TO THE NINTH SECTION, TWENTY-SECOND CHAPTER OF THE RUINS, OF THE "RELIGION OF MOSES, OR WORSHIP OF THE SOUL OF THE WORLD (YOU-PITER)"; REMARKS ALSO ON THE CRITIQUE OF VOLNEY'S CRITICISM ON THE WORD YAHOUH, AS BEING SYNONYMOUS WITH JEHOVAH.

At the commencement of his eighth chapter, Mr. Hails says : " Let us next enquire whether there is any more truth in Volney's assertion, ' that the religion of Moses, is that of the worship of the soul of the world (You-piter).' " In commenting on this, he returns to the sixth section of the Ruins, and says, that by denominating the soul of the world the electrical fluid, Volney " seems to forget that electricity is a modern discovery," as " Volney thinks the ancient philosophers who invented its worship, understood it

to be the electrical fluid.'” This is however a manifest perversion of M. Volney’s statements, in the note alluded to,¹ for he there says: “the more I consider what the ancients understood by *ether*, and *spirit*, and what the Indians call *akache*, the stronger do I find the analogy between it and the electrical fluid. A luminous fluid, principle of warmth and motion, pervading the universe, forming the matter of the stars, having small round particles, which insinuate themselves into bodies, and fill them by dilating itself, be their extent what it will, what can more strongly resemble electricity?” And this, as has been mentioned, does not form a note to the ninth section, “of the religion of Moses,” but to the sixth section, “*of the animated world, or worship of the universe, under different emblems.*”

For a further illustration of the theology of Moses, or worship of the soul of the world, (Yupiter,) we have to refer to the New Researches,² in the article already alluded to, and from which quotations have been given; *viz.* respecting the epoch of Zoroaster. It is at first remarked, that “the account given us in the Persian books of the multitude and power of the *conjurers* or *magicians* of those times, and of the *miracles* operated

¹ Ruins, note 70.

² Vol. 2, part 2, section 3.

by them and Zoroaster, coincides with what we read in the Hebrew books, of the Egyptian enchanter, of their miracles, and of those of Moses, in the presence of Pharaoh, two centuries before Zoroaster. This was the reign of what was since called *magic*, or the art of working *prodigies*, and these prodigies were not all mere fables or illusions.

In the midst of an agricultural people, composed of rude peasants and ferocious warriors, arose corporations of studious men, professionally addicted to the observation of the stars, and of the celestial influences which regulate the harvest. Soon they were enabled to foretell *eclipses*, that solemn phenomenon which makes so profound an impression on the multitude; thenceforth called with justice, *foretellers*, *prophets*, *conjurers*; these men were considered as the confidants of the celestial intelligences. Chance at first, afterwards well-concerted experiments, having made them discover singular operations in physics and chemistry, they artfully made use of them to augment their credit; voices were heard where there were no mouths, and objects seen where the hand could feel no bodies; they lighted spontaneous fires, by pyrophores and phosphorus; in a word, they operated illusions of phantasmagory, optics, and acoustics, which

at this day, though divulged and known, still produce surprise ; and they were looked on as *ministers* of the *divinity* : and because these secrets, covered in deep mystery, were only possessed by certain families, who derived from them their existence and power, they could be transmitted, preserved, and lost with their depositaries, and the multitude never find out the artifice. The limits of these prodigies are not so easily traced as may be at first supposed ; we have already seen that in the name of *Kaldeans*, *Kasd*, properly signifies *conjurers* ; it appears that it was principally with them that Zoroaster had to contend. It is most certain, that, after the captivity of Babylon, it was from the philosophy of the magi the Jews borrowed all that we find in their books concerning the *God of light*, (Ormuzd,) the *enemy of Satan*, or *Ahrimanes*, the angels, the resurrection in body and in soul, &c., all Zoroasterian tenets, a single trace of which occurs neither in the books of Solomon, of David, nor in the law of Moses. The only analogy which exists between the theology of the latter and that of Zoroaster, is, first, to have proscribed all images of the divinity, *all worship of idols*, which prepared the way for the reunion of their followers, and determined their schism with the *Sabians*, or *idolaters* ; secondly, on Moses's part to have

represented *God* by *fire*, while the Mede represents him by *light*; which, in both cases, belongs to the much more ancient opinion, *that the element of fire was the principle of all motion, of all life, the incorruptible source of all existence*; also the name *Jehou*, given by Moses to this principle, signifies in reality, *existence, and what is* (*Ego sum qui sum*): and this in the Sanscrit idiom as well as in Hebrew; the *Jou* (*piter*,) or *pater* of the ancient Greeks and Pelasgi, whose worship existed long before Abraham, proves that this Indian and *Egyptian* doctrine is of the most remote antiquity. In this point of view, the learned Aristotle was right, when he asserted that *Jou* was *Oromaze* and Pluto *Ahriman*. All this indicates that most of Zoroaster's dogmas existed already before him, and that, like almost all innovators, he made only a new combination, as Mahomet did. It does not enter into the province of Chronology to expound so complicated a religious system as Zoroaster's; we shall only add, that Thomas Hyde, full of partiality for the *Guebres*, has only rendered the subject more confused. To discuss it properly, he should have had, with his erudition, a mind as firm and unprejudiced as Hume or Gibbon."

In the preceding quotation, then, we have additional illustrations of the analogy subsisting

between the Jewish theology, and its prototypes, the dogmas of the magi, adopted by the Jews at, and subsequent to, the epoch of the Babylonish captivity.

This point of history, as respects the origin and inculcation of religious tenets or systems, which are embodied in the dominant system of Christianity, as derived immediately from the Jewish theology, may be considered as incontrovertible; and our Critic's attempted refutation of the elucidations given by Volney respecting the religion of Moses, may be considered as altogether imbecile, and perfectly harmless. He¹ certainly does not controvert the leading illustrations of the religion of Moses, or worship of the soul of the world (*You-piter*), in the ninth section,² now under consideration; viz. that "the Hebrew legislator, desirous of separating his nation from every other, and of forming a distinct and exclusive empire, conceived the design of taking for its basis religious prejudices, and of erecting round it a sacred rampart of rites and opinions. But in vain did he proscribe the worship of symbols, the reigning religion, at that time, in Lower Egypt and Phœnicia; his God was not on that account the less an Egyptian God, of the invention of those priests whose disciple Moses had been; and

1 Hails.

2 Ruins.

Yahouh, detected by his very name, which means essence of beings, and by his symbol, the fiery bush, is nothing more than the soul of the world, the principle of motion, which Greece shortly after adopted under the same denomination in her *You-piter*, generative principle, and under that of *Ei*, existence; which the Thebans consecrated by the name of *Kneph*; which Sais worshipped under the emblem of *Isis veiled*, with this inscription, *I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil*; which Pythagoras honoured under the appellation of *Vesta*; and which the Stoic philosophy defined with precision by calling it the principle of fire."

After a recapitulation of the more prominent points or data contained in the notes to the Ruins, relative to the ninth section of the "religion of Moses," in which Volney gives his authorities for the statements there advanced, the author of the Remarks proceeds with his attempt at criticism of the name *Yahouh* (the God of Moses). He first remarks,¹ "Volney's criticism on the name יהוה *Yahouh* does not disgrace his examples of argumentation," for, "whatever may be the proper manner of pronouncing the word, can be of little moment to us; but that Jehovah,

1 Chap. viii, p. 112.

can be the participle of the verb היה or היה is an assertion which betrays either gross ignorance of Hebrew, or the most impudent attempt to impose on the ignorant, that can well be imagined ; (but) that it means the Being, by way of eminence, there can be little doubt. It is the essential name of God, and intimates to us, that he is the independent and eternal Being, from whom every thing that is, has derived its existence." We have here therefore clearly an admission respecting "the essential name of God," that Yehouh, according to Volney, erroneously rendered or pronounced Jehovah, which means the Being by way of eminence, is consequently incontrovertibly the participle or derivation from the verb to be, or to exist ; and the verb to be is, in Hebrew, rendered by no other word or combination of letters, than *hoh* or *hih*, to be. In the formation of the participle *Bainoni Kal*, הוה *Yehouh*, synonymous with the present time or tense, *I am*, we have simply the prefix of the yod, י to the infinitive היה , *hih*. By reducing the question to its simplest form, it will stand as follows : *being* is the participle of the verb *to be* ; the verb to be is in Hebrew *hoh* or *hih*, and the word Being is Yehouh, pronounced Jehovah, therefore Yehouh is the participle of *hih*.

The following is given as the derivation¹ of the word “ יהוה , *Yehowah*, of the Lord, sub. masc. Heemantive Root, הוה or היה *hoh* or *hih*, *he was*. The word **JEHOWAH** is very expressive, intimating the nature of that ineffable Being—who *is*, and *was*, and *will be*. For the first syllable *ye* indicates the *future* time, the second syllable *in* *ho* the *present*, and the third syllable *wah* the *past*.” We have in this quotation, *Yehowah*, identical with *Yehouh*, (the difference consisting in the punctuation,) denominated a noun; which it must necessarily be admitted to be; but the following rules² most certainly justify the preceding observations, and confirm Volney’s statements, *viz.* that “the infinitive mood, (like the English active participle, and the infinitives in other languages,) may be considered as a noun”; and that “the infinitive mood, prefixed by a particle, usurps the place of a gerund, and may be translated by the English active participle.” This therefore strictly applies to the word *Yehouh*, which, as has been observed, is formed of the prefix *yod*, added to the infinitive *hih*; and which becomes the participle *Bainoni Kal*, of the verb *hih*; rendered by the active participle Being. We have therefore incontrovertible evidence of the

¹ Frey’s Hebrew Grammar Glossary, Psalm 1, verse ii, p. 111.

² Frey’s Grammar.

accuracy of Volney's statements, respecting the derivation of Jehovah, more correctly Yehouh, or with the punctuation in Hebrew, Yehowah, (the God of Moses.)

According to Volney's further remarks, the identity of Yehouh, continues in You-piter, as confirmed by Diodorus,¹ "who calls the God of Moses *Iaw*, and *Iaw* and *Iehouh* are manifestly the same word: the identity continues in that of *Iou-piter* (Jupiter)." These statements the Author of the Remarks attempts to controvert, but all that is apparent in his arguments on the subject is an inability, because of the impossibility, to controvert the derivation given above; or, his exhibition of the *petitio principii*.

On reference to the Lexicon, it will be seen that the designation given of *Iaw*, is, that it is *nomen Dei*, (a name of God,) which joined to the epithet *piter*, or father (of the Greeks), forms Jupiter, *Jahouh-piter*; identical consequently with Yehouh. In the Lexicon,² however, we find a further confirmation of this, with respect to the Greek word *ἦς, ἑὸς, yes, you*, designated as an epithet Jovis et Bacchi, (of Jupiter and Bacchus).

We have then, it is presumed, sufficient evidence in confirmation of Volney's illustrations of

¹ Lib. 1.

² Schrevelius's.

the theology of Moses, as given in the ninth section,¹ and the notes belonging to it; and we have consequently demonstrated a complete failure of the Author of the Remarks, in his attempts to controvert Volney's illustrations, so far as we have proceeded.

The substitution of the world itself, for the soul of the world, in his² criticism of the name Yahouh, amounts to a palpable absurdity,—the world created the world! the sense being that the world created itself, being totally distinct from the world which is created; this pretended distinction being at the same time perfectly homogenous! The perversion of meaning is however, in this instance, apparent, since a distinction is clearly assumed as existing between the soul of the world, and the world itself.³

We next find, respecting the error asserted by Volney to exist in the number of 600,000 men who quitted Egypt, the following interrogatory; ⁴—"would the admirers of Volney have us to suppose that he is able to shew the error of transcribers, in making the number of the men who went out of Egypt 600,000, or that he can, by any thing that the books themselves contain, shew that they ought to be reduced to 6,000?"

1 Ruins.

2 Hails.

3 Ruins, chapter xxii, sec. 7.

4 Remarks, chap. viii, part 1.

In order to reply to the question, we have simply to refer to a note in the *New Researches*,¹ which contains a further illustration of this subject, and which may be here transcribed. "There is a manifest exaggeration in the number of *six hundred thousand men* bearing arms, who, according to the text, left Egypt with Moses. This number supposes a proportionate quantity of children, women, and old men; it is even said, that an innumerable populace followed with the herds. (Exodus xii. 37, 38.)

This quantity cannot be estimated at less than three head for every armed man; thus it would be a mass of two million, four hundred thousand souls, without the flocks. To any person acquainted with Egypt and the desert, this is most absurd, and the absurdity is detected by several circumstances. First, God is supposed to say, (Exodus xxiii, 29,) 'I will not drive out the Kanaanites from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee.' We remark that the country of Kanaan is no more than thirty leagues in length, and as many in breadth, making nine hundred square leagues, a great part of which is a stony, barren soil; there would be nearly three thousand souls to a square league, of which

¹ Vol. 1, chap. 14.

no country offers an example. Eight or nine hundred souls to a square league is a considerable population. All Syria, all Egypt, which are each more than three thousand square leagues, are severally peopled by only two millions of souls. Secondly, in Deuteronomy vii, 1, it is said: ‘that the land of Kanaan contained seven nations, each *greater* and *mightier* than the Hebrew people.’ This small country of nine hundred square leagues, would therefore contain sixteen millions, eight hundred souls! The extravagance is evident: but what was the true number? We presume there is a decimal error, and that instead of six hundred thousand souls we ought to read sixty thousand: decimal calculation seems to have been much in use among the Chaldeans, Persians, and Medes: decuple progressions are often repeated in the Zendavesta. ‘Ormuzd, it is there said, give me a hundred horses, a thousand oxen, ten thousand hares, nine benedictions, ninety benedictions, nine hundred benedictions,’ &c. In the present instance, the decuple sign must have been wrongfully inserted. Sixty thousand armed men suppose a total of two hundred and forty thousand souls, which is too great a number to be fed in the desert: this number gives two hundred and sixty-six head to the square league, in the country of Kanaan,

which must have had already more than seventeen hundred. This is too much. A passage of the book of Joshua indicates a smaller number, and his testimony has the more weight, as this book, unconnected with the Pentateuch, came not under Hilkiab's influence. Instead of six hundred thousand armed men, is it not rather sixty thousand souls that left Egypt, and recruited afterwards in the Arabian desert? Examples of these decimal exaggerations also occur in the thousand pounds of silver given to Sarah by Abimelech, (instead of ten); the thousand Philistines killed by Samson, the three thousand he hurls from the terrace of the temple: the fifty thousand Betsamites who perish for having looked into the ark (perhaps fifty); the three hundred thousand warriors Saul marched against Nehas, king of the Ammonites, (most certainly thirty thousand): and it is thus history is written! and we believe in it!"

Having thus replied, through the medium of Volney's further illustrations, to the question relative to the probable number of men who went out of Egypt, this subject may be considered as disposed of, and we proceed, as nearly as is practicable, *seriatim*, with our Critic's further "remarks."

CHAPTER X.

FURTHER REMARKS ON THE RELIGION OF MOSES; AND ON THE ASSERTED NON-EXISTENCE OF THE ZODIACS OF ESNEH AND DENDERAH, IN THE EARLY TIMES TO WHICH THEIR ORIGIN HAS BEEN REFERRED: REMARKS ON THE ATTEMPTED REFUTATION OF VOLNEY'S DEFINITION OF THE WORD TSOUR, AS BEING SYNONYMOUS WITH OSIRIS.

IN Mr. Hails's observations on the elucidations given in the ninth section¹ relative to the religion of Moses, "that the seven lamps of the great candlestick" represent the seven planets, he says, ²"we are certainly at liberty to require his (Volney's) proof that there were seven planets known at that time." The proof must consist in the fact, that there are seven planets visible to the eye, unaided by instruments. But in this

¹ Ruins, chap. 22.

² Remarks, chap. viii, part 1.

computation of seven planets, as referred to the knowledge possessed by the ancients, the *Earth*, as a planetary body, must certainly be excluded, since its being such must most probably have been unknown and unconjectured by them. The Sun must therefore be included in this enumeration of seven planets, which were typified by "the seven lamps of the great candlestick," &c. The seven planets¹ must consequently of necessity be reckoned with the exception of the Georgium Sidus, or Herschel planet, or "the smaller planets which move 'in mystic dance' between Jupiter and Mars;" whose motions, and the fact of whose existence, are almost wholly ascertained through the assistance of instruments. The points of resemblance or analogies therefore, adduced, may be fairly assumed as too obvious and striking to admit of being controverted; and controverted they assuredly are not by our Critic; and these analogies comprised in the following, are consequently indisputably admissible, as confirming the prototypes and originals of the leading features of the Jewish theology, or of Moses, its founder; viz. that "In vain did Moses wish to blot from his religion whatever could bring to remembrance the worship of the stars; a multiplicity of traits in spite of his exertions still

1 The sun and six planets.

remained to point it out ; the seven lamps of the great candlestick, the twelve stones or signs of the Urim of the high-priest, the feast of the two equinoxes, each of which at that epocha formed a year, the ceremony of the lamb or celestial ram, then at its fifteenth degree, lastly, the name of Osiris even preserved in his song, and the ark or coffer, an imitation of the tomb in which that God was enclosed ; all these remain to bear record to the genealogy of his ideas, and their derivation from the common source."

For further illustrations relative to the zodiacs of Esnè and Dendérah, we must again refer to the *New Researches*,¹ containing an extract from the *Researches* of M. Nouet, which fully disproves all that the Author of the *Remarks* has advanced on this subject ; and as he admits his authorities to have *supposed* so and so, and presumes from such *authorities* to deny the existence of any figures on these zodiacs, as representing the constellations, or the twelve signs, his indifference to the truth,—not to say his deliberate perversion of it, is too palpable to require further comment.

Our Critic's subsequent observations on the feast of the two equinoxes, and the ceremony of the lamb or celestial ram, then at its fifteenth degree, comes under the denomination of the

¹ Vol. 2, chap. iv, *Chronology of the Egyptians*.

petitio principii; as he assumes that which it behoves him to prove; the same observation applies to his criticism on the resemblance asserted to exist between the ark or coffer of Osiris, and the Jewish ark.

We next come to his learned criticisms on the word *Tsour*, which are certainly adduced in direct opposition to what he labours to prove, which is, that *Tsour* is not a definition or substitution for Osiris; but he notwithstanding admits the derivation of Osiris from *Tsour*, or *Yotzer*, or, (with points,) *Yot-zair*. By reducing the question to its simplest character, we find in the first instance, his admission, that הַצֹּר *hatzour* “undoubtedly signifies THE ROCK,” but that he stigmatizes the criticism that would deduce ‘the giver of forms, or Creator’ from *hatzour*. Now we find יוֹצֵר *yotzair*, (him fashioning or forming,) to be the participle *Bainoni Kal*, having the root יָצַר *yatzar*, he formed. A rock, in Hebrew, is rendered by צוּר *tsoor*, or *tsour*. Now by rejecting the servile ו *vau*, we have צַר *tzar*, which with the pronominal prefix, י *yod*, becomes, as above, identical with יָצַר *yatzar*, he formed, the root of *yotzair*, the yod being according to the Hebrew grammatical rules “used in the verb, as a prefix to denote the third person

masculine,"¹ (he). Consequently, according to this analysis, we have *ha-tzour*, the rock;—*ha* the definite article, and *tzour*, rock; the root of *tzour* we have seen forms precisely the root of the participle Benoni Kal *yotzair*, he who forms, viz. יצר *yatzar*, he formed; which by the elision of the pronominal prefix *yod*, forms *tzar*, צר, and by substituting the servile ו *vau*, rendering it a noun צור *tsour*, or *tzoor*; and therefore we have the derivation complete; and it hence results that Volney's definition of *Tsour* is founded on just and accurate data; and that *Tsour* may literally mean, 'the giver of forms or Creator'; and which even according to the Author of the Remarks, "is absolutely the Osiris of the Greeks and Latins, in the oriental form, by the elision of the *yod*." This therefore, in conformity with note² of the Ruins, strictly applies to Moses's song,³ "He is the Rock, his work is perfect."

An analogous instance may however be adduced, which fairly justifies the preceding observations, from Psalm ii, 9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a *potter's* vessel." In this verse is found the participle Bainoni Kal יצר *yotzair*, rendered by "him fashioning," i. e. the

1 Frey's Grammar.

2 No. 86.

3 Deuteronomy xxxii, 4.

potter, or one who forms;—identical with the meaning already assigned it. An exception is however made by our Critic, in addition to the foregoing, that *tzour* can only be derived from the participle *pahul* יָצַר *yatzour*, having a passive signification, but that this is clearly erroneous, results from the following rule, relative to servile letters inserted in nouns;—viz. that *vau* inserted after the first radical, denotes an active participial noun, which is precisely conformable with what has been advanced. The first radical of the root יָצַר *yatzar*, he formed, is *Tsaday*, which having inserted after it the servile *vau* we have from the root *yatzar*, by rejecting the pronominal prefix 'yod, precisely the word *tsour* יָצַר a rock, being a participial noun; which is consequently in perfect accordance with the preceding observations, and in confirmation of Volney.

With the preceding observations, the questions which have been discussed may be considered as fairly disposed of; and we proceed with the further allegations founded on gratuitous assertions, and therefore destitute of proof, or legitimate and consistent data. It is stated next,¹ that “the religion of Moses and Abraham was not ‘the worship of the soul of the world.’ The God of Abraham was the same God who is de-

¹ Remarks, chapter viii, part 1.

scribed by Jeremiah, chap. x, verse 10." But this is *Yahouh* (the god of Moses); Jeremiah having been a disciple of Moses, preserved the leading and prominent features of the theology of Moses, connected however with extraneous dogmas.

It is asked,¹ "are not our books (the Hebrew writings,) of as great authority as those of our adversaries, the Hebrew books do not relate fables, they deal in facts;" but in the chapter of the Problem of religious contradictions,² the Parses are represented as saying against the claims of the Jews, "What are these upstart and almost unknown people who thus arrogantly consider themselves as the founders of nations, and the depositaries of the sacred archives? To hear their calculations of five or six thousand years, one would suppose that the world was but of yesterday. And in what respect are their books preferable to ours? Are then the Vedes, the Chastres, the Pourans, inferior to the Bible, the Zendavesta, the Sadder." So that it is a legitimate inference, that the presumption of the exclusive verity and authenticity of the Hebrew books, is not in this respect advanced a single point beyond the corresponding claims of those opposed to them.

¹ Remarks, chap. viii.

² Ruins, chap. xxi.

CHAPTER XI.

EXAMINATION OF THE ATTEMPTED REFUTATIONS OF
THE POLITICAL PARTS OF THE RUINS, COMPRE-
HENDING THE PRINCIPLES OF SOCIETY, &c.

WE are now arrived at the second part of the Remarks ; and it is stated by the Author,¹ that “ Having endeavoured to vindicate the character of Moses, and to shew that he did not ‘ practice artifice at Horeb ;’ &c. &c., we proceed to the second part of our work, and to shew the erroneous opinions of Volney concerning the original condition of man in the universe, the principles of society, the origin of government and laws, and the unphilosophical and futile assertions made respecting Revelation in general, and Christianity in particular. In this we shall avail ourselves of every help that the Hebrew Scriptures

¹ Remarks, part 2, introduction.

can afford, as we consider their divine authority to have been sufficiently established in the former part of the work." The direct contrary of these allegations we conceive we are, conformably with the preceding arguments in vindication of Volney's representations, fully justified in maintaining;—viz. as respects the theological points of discussion, so far as we have proceeded. We therefore continue our investigation, with a fair presumption that the remaining portion of the "Remarks" will be found to be alike devoid of judicious argumentation in the first instance; and secondly, destitute of an absolute or exclusive foundation in truth, and legitimate and authentic data, notwithstanding the exclusive pretensions made to these, in the arguments and criticisms exhibited.

In the first chapter, part second, it is stated, "we now return to chapter fifth, (of the Ruins,) in which Volney pretends to describe 'The condition of man in the universe.' It must be recollected that we left him listening to the spectre, who informs him that 'Man vainly attributes his misfortune to obscure and imaginary agents, and seeks out remote and mysterious causes from which to deduce his evils;' that 'Man is governed like the world, of which he forms a part, by natural laws, regular in their

operation, consequent in their effects, immutable in their essence,'” &c. Our Critic however omits to include what follows—that “these laws, the common source of good and evil, are neither written in the distant stars, nor concealed in mysterious codes.” This it is conceived bears too severely and justly on the dogmas or points of doctrine advocated by our Critic; which themselves fall under the appropriate designation of being concealed in “mysterious codes.” He proceeds therefore with a few insulated extracts from the fifth chapter, gratuitously denying the general allegations contained in it; which are nevertheless clearly founded on natural and physical data, as respects the organization of man, and the regular order of causes and effects, of principles and consequences, established by the secret power which governs the universe.¹

After a great deal of tedious and desultory argumentation, in which it is attempted to refute the more prominent assertions contained in the fifth and sixth chapters of the Ruins, our Critic in refutation of what is alleged respecting the original state of man, denies its having been such as Volney represents it. He states, (of course on the authority of the Jewish scriptures,) that “the first human being was formed a man, in the com-

¹ Ruins.

plete possession of all the powers both of body and mind ;” that he possessed language, and, in fact, every thing connected with the mental and corporeal phenomena, in a state of greater perfection than “ his degenerate offspring.” In these statements and assumptions relative to the original condition of man, we find the writer¹ stumbling on the error exposed in the Ruins,—viz. that the assigning “ a supernatural state of things, as first in the order of events,” involves an admission, that man may receive ideas independent of the medium of the senses, but that the literal facts, as consonant with nature and reason, are, that these assertions are victoriously refuted by this great principle, *that man receives no ideas but through the medium of his senses* ; and that every system which ascribes human wisdom to any other source than experience and sensation, includes in it a *ὑπερθεον προθετον*, and represents the last results of understanding, as earliest in the order of time.²

In his second chapter,³ Mr. Hails proceeds with his critical remarks, (or rather attempted criticism,) of the seventh chapter of the Ruins, “ of the Principles of Society ;” and after some observations and attempts at refutation, respecting the inference at the conclusion of the chapter,

1 Hails.

2 Ruins, chapter xxii.

3 Part 2.

viz. that "By the sole aid then of his faculties, has man been able to raise himself to the astonishing height of his present fortune," &c., he remarks, "Indeed! Has the spectral instructor forgotten the commencement of Chapter sixth, in which we are told, that 'In the origin of things, man [was] formed equally naked both as to body and mind.' Has he forgotten that he (man) was thus unkindly cast by chance upon a land confused and savage, an orphan, deserted by the unknown power that had produced him? How then have the faculties of a mind, naked as his body, been able to raise him so far above his savage and orphan state, without means of information?" To which we may demand in reply, has our Critic forgotten the intermediate steps described, or inferences deduced from the preceding arguments, respecting the original state of man, viz. that "the impressions he received from external objects, awakening his faculties, developed by degrees his understanding, and began to instruct his profound ignorance." And that, respecting the principles and origin of society, men having associated for the security of their existence, for the augmentation of their faculties, for the protection of their enjoyment, that as a consequence of this, "Now that men could pass their days in leisure, and the communication

of their ideas, they turned upon the earth, upon the heavens, and upon themselves, an eye of curiosity and reflection. They observed the course of the seasons, the action of the elements, the properties of fruits and plants ; and they applied their minds to the multiplication of their enjoyments." The following is therefore a fair inference from the preceding arguments, that " By the sole aid then of his faculties, has man been able to raise himself to the astonishing height of his present fortune. Too happy would have been his lot, had he, scrupulously observing the law imprinted on his nature, constantly fulfilled the object of it ! But, by a fatal imprudence, sometimes overlooking and sometimes transgressing its limits, he plunged in an abyss of errors and misfortunes ; and *self love*, now disordered, and now blind, was converted into a prolific source of calamities."

Subsequent to the strictures given on the preceding arguments, we find a series of commonplace remarks, adduced in opposition to Volney's statements relative to the formation of society, the origin of government and laws, the sources of the evils of society, &c. The species of refutation exhibited, being principally founded on the authority of the Hebrew Scriptures, partakes principally of the character of the *petitio principii*, and needs not

arecapitulation of the argumentation adopted ; and we proceed with the further specimens of critical disquisition and disputation relative to the following chapters of the Ruins, previously adducing the argumentation given in the Ruins, relative to the sources of the evils of society ;—these being traceable to the perversion of the “ principle of self love, which when restrained within the limits of prudence, was a source of improvement and felicity, [but] became transformed in its blind and disordered state, into a contagious poison. Cupidity, the daughter and companion of ignorance, has produced all the mischiefs that have desolated the globe.

“ Yes, ignorance and the love of accumulation, these are the two sources of all the plagues that infest the life of man !—They have taught the heads of nations with audacious insolence to turn the arms of the society against itself, and to build upon mercenary avidity, the fabric of political despotism : or they have taught a more hypocritical and deep laid project, that imposed as the dictate of heaven, lying sanctions and a sacrilegious yoke ; thus rendering avarice the source of credulity,” ¹ &c.

These arguments our Critic does not presume to controvert ; nor can he, since existing

1 Ruins, chapter viii.

facts, relative to individuals and societies subjected to the dominance of particular religious creeds and systems, demonstrate the truth and justness of these representations. Our Critic's subsequent attempts at refutation relative to the succeeding chapters of the Ruins, the ninth, tenth, &c. which are more particularly referrible to political than to theological discussions, are principally characterized by exhibitions of spleen, distorted representations of Volney's arguments, and specious argumentation, founded on the *petitio principii*, or assumed incontrovertible authority and truth (*sui generis*) of the Hebrew Scriptures.

At the commencement of the fifth chapter, part second of the Remarks, it is said, "Had Volney's chapter, 'Lessons taught by ancient, repeated in modern times,' been delayed until the conclusion of the wars occasioned by the French Revolution, it might have contained such lessons as perhaps none ever had the means of teaching prior to that stupendous event, which had shaken every throne of Europe. A new age has indeed arrived," (on the arrival of which, perhaps our Critic would felicitate mankind,) "and the HOLY ALLIANCE has overturned, at least for a season, the altar of liberty, and almost obliterated every trace of it in Europe." Respecting the principles

of the vaunted Holy Alliance, but little need be said, otherwise than that they seem to be rather on the wane than increase.¹ We find however after a series of observations relative to the failure of Volney's predictions respecting the consequences to be expected from the 'new age,' which, as previously stated,² would "make its appearance, an age of astonishment to vulgar minds, of surprise and dread to tyrants, of emancipation to a great people, and of hope to the whole world;" we find a more tolerant view taken of liberty, as it is affirmed, page 206 of the Remarks, that "no

1 It may be here remarked, *en passant*, that what immediately precedes relative to the existence and principles of the confederation denominated the Holy Alliance, having been written prior to the inspiring events of the year 1830—the series of political renovations commencing in France, and which have since extended to other countries—a different aspect must therefore be considered as afforded; and more favourable anticipations indulged in, relative to the progress and development of the principles of liberty, as opposed to, and inducing the gradual extinction of those of tyranny and despotism:—the latter having too faithfully followed in the career of the Holy Alliance:—"which for its self-constituted authority, its principles of action, and the effects produced by the operation of these principles, are, collectively, violations of the law of nations, or law of nature, and the derivatives from these, the attributes of justice and humanity; and all this, for the conservation of what is termed the principle of *legitimacy*: which is therefore a direct assumption of arbitrary and despotic power." *

* Treatise on the Internal Policy of Nations, book 2, c. ix.

2 Ruins, chapter xiii.

sooner does that convulsion (the French Revolution) cease, than liberty, sacred liberty is trampled in the dust by the despots of Europe; and the basest ingratitude displayed, both towards their own people, and towards that nation ¹ without whose aid they would every one of them have become vassals of the French empire."

This certainly constitutes an admission of the partial dissolution or disunion of the famed Holy Alliance; whence an inference may be drawn, that its principles are inimical to the interests of mankind, and of society at large; which is however previously asserted of the principles and consequences resulting from the "new age."²

Subsequently to this it is remarked, that the new age "has passed away with the fleetness of the wind—another age has succeeded, in which the object of idolatry is changed, and liberty ap-

1 England.

2 On this subject it is recently remarked:—"The Holy Alliance is not put down, and it must be. Every thing is an English interest—that is, the interest of Englishmen,—which tends to confound, disgrace, and defeat that huge system of invasion upon justice in the abstract. There must come a time when the affairs of nations shall be settled by themselves, and not by the representatives of a few foreign families in conference assembled. For this object it is that all men sigh; for this it is that all over the world they are of one brotherhood and one sect. The end cannot be far."

* Westminster Review, No. 29, Art. Belgium and the Holy Alliance.

pears to be no more—to be politically dead.—Yet men shall *hail* the resurrection of liberty,” &c.; but the species of liberty here eulogized, being, in its influence and consequences, directly the reverse of the other, although extolled, by Mr. Hails, as the most congenial with the welfare of society, is, demonstratively the foundation and efficient source of the evils generated in society, as being associated, according to Volney’s argumentation, with “the hypocritical and deep laid project, that imposed as the dictate of heaven, lying sanctions, and a sacrilegious yoke:”—most certainly a just designation of *this* description of liberty.

It may be presumed to be quite unnecessary to follow the Author of the Remarks through the intricacies exhibited in his examination of the subsequent chapters of the Ruins, relative, in the first instance, to the consequences anticipated by Volney from the “new age”; and, the development of the political and religious principles connected with it;—which, unfortunately, as delineated in the chapter entitled—Consternation and Conspiracy of Tyrants,¹ even according to our Critic’s admission, has proved but too true, as it is further stated,² there is reason to lament, that, as a consequence of the conspiracy of tyrants,

1 Ruins, chapter xviii.

2 Remarks.

“no higher end seems to have been attained, than to deliver the civilized population of Europe, bound and fettered, into the hands of three or four despots.”

Thus the preponderance of political power, is, most certainly, in such instance, in hands inimical to the freedom of the people; and virtually subversive of that equality and liberty, designated in chapter xvii, of the Ruins, as comprehending “the universal basis of all right and all law”; and as being “too essential attributes of man, two laws of the Divinity, not less essential and immutable than the physical properties of inanimate nature.”

It is remarked on the sixteenth chapter of the Ruins, as descriptive of “a free and legislative people,” on the speculative principle of the sovereignty of the people, and the undeniable right to delegate their power to whom they please, and to resume that power whenever it is employed to their disadvantage, that¹ “universal experience teaches that, on a large scale, this theory cannot be carried into practice, in the present state of the human character;” but, that an insulated fact, or practical illustration of this exists in the United States of America; and that “the peculiar circumstances which have contri-

¹ Remarks, page 215;

buted to the partially successful application of the theory in that country, are such as justify the opinion we have stated." The extension of such a conformation of society, may not however be considered as falling within the limitation assigned it in the "Remarks."

After some further brief observations on the subsequent political chapters of the Ruins, our Critic proceeds with the theological discussions, commencing with the twentieth chapter, "The Investigation of Truth"; and briefly commenting on, and enumerating some of its characteristic distinctions, attempts a refutation of the leading assertions and expositions given, of the various religious systems, comprised under different heads or standards, *assuming, à priori*, the indisputable and incontrovertible truth and perfection of Christianity.

CHAPTER XII.

OF THE CRITICISMS ON THE DIVERSITIES OF RELIGIOUS
CREEDS, SECTS, &c., AS TREATED IN THE TWENTIETH
AND SUBSEQUENT CHAPTERS OF THE RUINS.

IN an enumeration of the different groupes of standards,¹ after a description of the prominent characteristics of the followers of the Mussulman religion, proceeding, in the next instance, with Christianity, it is stated, "By the side of these (the Mussulmans) that still more numerous group, with standards of a white ground strewed with crosses, consists of the worshippers of Jesus. Acknowledging the same God as the Mussulmans, founding their belief on the same books, admitting like them a first man who lost the whole human race by eating an apple, they yet feel towards them a holy horror; and from motives of *piety*,

1 By "the Genius."

these two sects reciprocally treat each other as *impious* men and blasphemers. Their chief point of dissension is, that the Christian, after admitting the unity and indivisibility of God, proceeds to divide him into three persons, making of each an entire and complete God, and yet preserving an identical whole : he adds, that this Being, who fills the universe, reduced himself to the stature and form of a man, and assumed material, perishable, and limited organs, without ceasing to be immaterial, eternal, and infinite. The Mussulman, on the contrary, not able to comprehend these mysteries, though he readily conceives of the eternity of the Koran, and the mission of the Prophet, treats them as absurdities, and rejects them as the visions of a disordered brain. Hence result the most implacable animosities.

Divided among themselves, the Christian sects are not less numerous than those of the Mussulman religion ; and the quarrels that agitate them are by so much the more violent, since the objects for which they contend being inaccessible to the senses, and of consequence incapable of demonstration, the opinions of each sectary can have no other foundation than that of his will or caprice. Thus, agreeing that God is an incomprehensible and unknown being, they nevertheless dispute respecting his essence,

his mode of acting, and his attributes. Agreeing that his supposed transformation into man, is an enigma above the human understanding, they still dispute respecting the confusion or the distinction of two wills and two natures, the change of substance, the real or fictitious presence, the mode of incarnation, &c. &c. Hence innumerable sects, of which two or three hundred have already perished, and three or four hundred others still exist." In commenting on this, our Critic remarks, "there is no absurdity in believing in God, even on Volney's own principles; for he allows, 'a moving cause, that directs the universe'; though he cannot pretend to know what it is."

He¹ next proceeds to the twenty-first chapter,² entitled "Problem of religious contradictions," and after remarking on the contentions or expositions of doctrine between the Lamas, the Chamans, the Talapoins of Ceylon, Siam, &c. says, "That a person engaged in the 'investigation of truth,' should roundly assert that 'there are absolutely no other monuments of the existence of Jesus Christ as a human being, than a passage of Josephus, a single phrase in Tacitus, and the Gospels,' is very strange. Certainly none were so able to write the history of the

¹ Hails.

² Ruins.

Messiah, as those who were his disciples, and the companions of his travels." Thus assuming on the basis of the *petitio principii*, (founded on the presumed and asserted authority and genuineness of the Gospels,) the existence of Jesus Christ. Respecting the continuation of the above note, viz. that "all the world, says Faustus, knows that the Gospels were neither written by Jesus Christ nor his apostles, but by certain unknown persons, who, rightly judging that they should not obtain belief respecting things which they had not seen, placed at the head of their recitals the names of contemporary apostles," it is stated,¹ "all the world *knows* that the gospels were written,' by whom? by unknown persons." Our Critic therefore aims at an exposure of inconsistency in designating the accomplishment of certain *known* events, by *unknown* agents; but this is certainly by no means an anomaly, neither is it an insulated instance, respecting actual facts, more particularly connected with historical records. "But (says our Critic) this learned Manichean of the third century, Faustus, had no doubt of the existence of Jesus Christ and his disciples; he did not think as Volney, or as Burigni, 'a sagacious writer, who has demonstrated the absolute uncertainty of the Christian

¹ Remarks.

religion, that the existence of Jesus is no better proved than that of Osiris, or Hercules, or that of Fôt or Bedou, with whom, says M. de Guignes, the Chinese continually confound him.'” To these quotations are opposed by our Critic some quotations from Michaelis’s Lectures on the New Testament, but the *facts* adduced by Michaelis, being by no means independent of the gospels, they therefore exhibit no extraneous historical documents of their genuineness or truth.

The subsequent observations in advocating the genuineness and truth of the gospels, or that they are monuments, in connection with others, of the existence of Jesus Christ, being of a character with the preceding, wholly fail in adducing any other monuments than those cited in the Ruins, in the note quoted¹; and therefore no new facts are elicited by our Critic, in confirmation of the bases, truth, and authenticity, of the Christian Religion.

1 No. 37.

CHAPTER XIII.

FURTHER OBSERVATIONS ON THE DIVERSITIES OF
RELIGIOUS CREEDS, &c.

IN his eighth chapter, our Critic proceeds with his examination of the twenty-second chapter of the Ruins, "On the origin and genealogy of religious ideas," and after commenting on the introductory observations, in which it is said, in the address to the legislators, that remarking the various and opposite creeds into which nations are divided, we are led boldly to reject the infallibility claimed by each; and arming ourselves alternately with their reciprocal pretensions, to conceive that the senses and the understanding, emanating directly from God, are a law not less sacred, and a guide not less sure, than the indirect and contradictory codes of the prophets,

our Critic says, “we only enquire whence it is that all nations have thought it necessary to acknowledge the being of God, and to express their homage to him by some kind of religion?”

In order to reply to this question, we have to adduce Sect. 1¹ of the chapter entitled “Origin and genealogy of religious ideas,” respecting the *Origin of the idea of God: worship of the elements, and the physical powers of nature*,—as follows: “that it was not till after having run a long career in the night of history, that man, reflecting on his state, began to perceive his subjection to forces superior to his own, and independent of his will. The sun gave him light and warmth; fire burned, thunder terrified, the winds buffeted, water overwhelmed him; all the various natural existences acted upon him in a manner not to be resisted. For a long time, an automaton, he remained passive, without enquiring into the cause of this action; but the very moment he was desirous of accounting to himself for it, astonishment seized his mind; and passing from the surprise of a first thought to the reverie of curiosity, he formed a chain of reasoning.

“At first, considering only the action of the elements upon him, he inferred, relatively to himself, an idea of weakness, of subjection, and

relatively to them, an idea of power, of domination; and this idea was the primitive and fundamental type of all his conceptions of the Divinity.

“The action of the natural existences, in the second place, excited in him sensations of pleasure or pain; of good or evil; by virtue of his organization, he conceived love or aversion for them, he desired or dreaded their presence; and fear or hope was the principle of every idea of religion.

“Afterwards, judging everything by comparison, and remarking in those beings a motion spontaneous like his own, he supposed there to be a will, an intelligence, inherent in that motion, of a nature similar to what existed in himself; and hence, by way of inference, he started a fresh argument.—Having experienced that certain modes of behaviour towards his fellow creatures wrought a change in their affections, and governed their conduct, he applied those practices to the powerful beings of the universe. ‘When ‘my fellow creature of superior strength,’ said he to himself, ‘is disposed to injure me, I humble myself before him, and my prayer has the art of ‘appeasing him. I will pray to the powerful ‘beings that strike me. I will supplicate the ‘faculties of the winds, the planets, the waters, ‘and they will hear me. I will conjure them to

‘avert the calamities, and to grant me the blessings which are at their disposal. My tears will move, my offerings propitiate them, and I shall enjoy complete felicity.’

“And simple in the infancy of his reason, man spoke to the sun and the moon, he animated with his understanding and his passions, the great agents of nature; he thought, by vain sounds and useless practices, to change their inflexible laws. Fatal error! He desired that the water should ascend, the mountains be removed, the stone mount in the air; and substituting a fantastic for a real world, he constituted for himself beings of opinion, to the terror of his mind, and the torment of his race.

“Thus, the ideas of God and religion, sprung, like all others, from physical objects, and were in the understanding of man, the produce of his sensations, his wants, the circumstances of his life, and the progressive state of his knowledge.

“As these ideas had natural beings for their first models, it resulted from hence, that the Divinity was originally as various and manifold as the forms under which he seemed to act: each being was a power, a Genius, and the first men found the universe crowded with innumerable Gods.

“In like manner, the ideas of the Divinity

having had for motors the affections of the human heart, they underwent an order of division calculated from the sensations of pain and pleasure, of love and hatred : the powers of nature, the Gods, the Genii, were classed into benign and maleficent, into good and evil ones ; and this constitutes the universality of these two ideas in every system of religion.

“These ideas, analogous to the condition of their inventors, were for a long time confused and gross. Wandering in woods, beset with wants, destitute of resources, men in their savage state had no leisure to make comparisons, and draw conclusions. Suffering more ills than they tasted enjoyments, their most habitual sentiment was fear, their theology terror, their worship confined to certain modes of salutation, of offerings which they presented to beings whom they supposed to be ferocious and greedy, like themselves. In their state of equality and independence, no one took upon him the office of mediator with Gods as insubordinate and poor as himself. No one having any superfluity to dispose of, there existed no parasite under the name of priest, nor tribute under the name of victim, nor empire under the name of altar ; their dogma and morality, jumbled together, were only self-preservation ; and their religion an arbitrary idea, without

influence on the mutual relations existing between men, was only a vain homage paid to the visible powers of nature.¹

“Such was the first and necessary origin of every idea of the Divinity.”

This assuredly must be considered as a consistent and rational solution of such questions as are proposed by the author of the Remarks to those who deny the existence of a revelation from God ; and attest this as being on the contrary referrible to natural and physical phenomena ; there is, consequently, according to these quotations relative to the “Origin of the idea of God,” an error in the assertion of the author of the Remarks, that Volney “endeavours to prove the prevalence of an universal atheism in the most early times.”

In commenting on the forty-first note of the Ruins, in which it is stated that “it is the unanimous testimony of history, and even of legends, that the first human beings were everywhere savages, and that it was to civilize them and to teach them to make bread, that the Gods manifested themselves ;”—our Critic says, “suppose

1 “History, the register of crime, of folly, and of wisdom, furnishes sufficient evidence, from even the imperfect chronicles of illiterate states, to confirm the truth of the above analysis.”—*Essay on Civil Policy by Charles Putt, Esq. b. 2, c. 1, Religion.*

we should concede to Volney the ignorance of mankind in those early times, it then becomes necessary for him to show whence they drew their knowledge of astronomy. Those who know any thing of this science are sensible, that without instruments formed with great skill and exactness, optical glasses of great magnifying power, and much painful and assiduous observation, it is impossible to know anything with precision, respecting the astronomy of the solar system ; that of the fixed stars is restricted merely to their being fixed to their immense distance, none of them having any perceptible parallax, and a few other circumstances,—beyond which all is conjecture.

Now, if after all the improvements that have been made in mathematic calculation, and in the construction of mensural and optical instruments, we know so little of astronomy, how came those barbarous men, who hid themselves in caves and woods, to be such adepts in the science, as to form spheres, delineate the constellations upon them, fix the equinoctial and solsticial colures, &c. &c. with such precision as to enable modern astronomers to detect the place where, and the time when they were drawn, by the allusion which the Zodiacal figures have to certain circumstances, incident to the position of the places where they were invented?" These assumed

paradoxes or problems admit of, and receive a fair solution in the third section of the twenty-second chapter of the Ruins, which treats of the "*third system, or worship of symbols or idolatry*;" wherein the motives for assigning names to the constellations, and their consequent worship, are given.

In the above quotation, however, a distinction is made between ancient and modern astronomers, and consequently the existence of those ancient astronomers admitted, since the principles of the science must have been cultivated, in its infancy, at some time and place, which it may consequently come within the province of historical research to determine. There is also apparent in these quotations from the Remarks, a blending or confusion of epochas, by associating and identifying what Volney designates as "the night of history," with subsequent periods, such as those described in the second section,¹ when "the state of society had already introduced a methodical hierarchy of ranks, employments, and conditions;" and when "forms and epochas were settled; and religion became a civil act, a political tie." But, it is said,² "should it be asked at what epoch this system took its birth, we shall answer, supported by the authority of

¹ Ruins, c. xxii.

² Ibid.

the monuments of astronomy itself, that its principles can be traced back with certainty to a period of nearly seventeen thousand years;" and that "should we further be asked to what people or nation it ought to be attributed, we shall reply, that those self-same monuments, seconded by unanimous tradition, attribute it to the first tribes of Egypt. And when reason finds in that region a concurrence of all the physical circumstances calculated to give rise to it; when it finds at once a zone of heaven, in the vicinity of the tropic, equally free from the rains of the equator and the fogs of the north; when it finds there the central point of the antique sphere; a salubrious climate, an immense yet manageable river, a land fertile without art, without fatigue; inundated without pestilential exhalations; situate between two seas, which lave the shores of the richest countries—it becomes manifest that the inhabitant of the districts of the Nile, inclined to agriculture from the nature of his soil; to commerce, from the facility of communication; to geometry, from the annual necessity of measuring his possessions; to astronomy, from the state of his heaven, ever open to observation, must first have passed from the savage to the social state, and consequently attained that

physical and moral knowledge proper to civilized man."

The Author of the Remarks however in his subsequent chapters, attempts a refutation of the epochas and places mentioned in these quotations ; with what success, a bare recapitulation of his arguments would be sufficient to determine against him.

CHAPTER XIV.

ON THE ASSERTED IDENTITY OF THE PAGAN INSTITUTIONS
OR MYSTERIES, IN ALL NATIONS, AND THE INFERENCES
DEDUCED THEREFROM ; ON THE THEOLOGY OF THE
CHALDEANS, &c. &c.

IN the ninth chapter, part second, of the Remarks, our Critic adduces proofs, or rather attempts this, of the similarity, and identity of the pagan mysteries in all nations ; and it is stated, “Before we proceed to any particular notice of the different sections of the twenty-second chapter of the Ruins, it may not be improper to notice the amazing similarity or rather identity of the pagan mysteries in almost the whole world. That the same orgies should have been celebrated in so many nations, from the north-west of Asia, and southern parts of India, to the shores washed by the Atlantic Ocean ; to Gaul, Britain, and Ireland ; and that vestiges of the same rites

should have been discovered in America, and some of the islands of the Pacific Ocean, may at once surprise, and lead us to conclude, that they must have had a common origin; and that they were instituted while the human race formed one community." And again it is stated, "if we may place any reliance on the early Grecian history, we must consider the first inhabitants of many parts of that country as colonists from Phœnicia, or Egypt; and that they brought with them those rites and mysteries, which, in after ages, were so much cultivated in Greece, and with such prolific growth, as to furnish the mythologists and poets with inexhaustible materials for those works, which form the subjects of classical learning to the present day. The most ancient pagan rites of which we read, are those of the Cabiri; who they were, it perhaps is impossible, at this day, to discover."

From the *presumed* existence and antiquity of the Cabiri, they would appear to become assignable to the *assumed* period of the deluge; and this more particularly from the asserted derivation of the name Cabiri from the Hebrew or Punic; the Hebrew word כביר *Cabir*, signifying great or potent, having the root כבר *Cabr*, (to multiply,) "in either of these significations it is applicable to the ante-diluvians who survived the deluge,

and to the first men of the post-diluvian world,—they multiplied abundantly, and were great and powerful,” &c. This is clearly proceeding on an assumed basis, and one which has already been shewn to be destitute of reality; viz. as respects the deluge, or of the existence of the characters assigned to it; these being purely mythological. Respecting the antecedent part of the quotations just given,—of “the identity of the pagan mysteries,” throughout the world, this does not certainly furnish the slightest objection to, or refutation of, the expositions given in the Ruins; and the following may be adduced from the third section of the twenty-second chapter,—of *the worship of symbols, or idolatry*, in which is delineated the origin of “the ancient and singular worship of animals,” this being assignable to the constellations; and that “such was the train of ideas by which the character of the Divinity became common to the meanest of the brute creation; and thus was formed the vast, complicated, and learned theological system which, from the banks of the Nile, conveyed from country to country, by commerce, war, and conquest, invaded all the old world; and which, modified by times, by circumstances, and by prejudices, is still to be found among a hundred nations, and subsists to this day as the secret and inseparable basis of

the theology of those even who despise and reject it."

The above quotation may fairly coincide with what is stated by the Author of the Remarks, viz. "From the very brief sketch of these ancient SACRA, their universal prevalence in all pagan nations, and undeniable identity, from Britain and Ireland, to the shores of the Red Sea, the Persian Gulf, and India, it is reasonable to conclude that they must have had their origin while the human race formed one great community." This community is however clearly assignable, in its original or *real* form, to the country of Egypt, and not, as our Critic assumes, from the testimony of the Hebrew writings, or from the account in Genesis, that the first community, or the first human beings, commencing with *Adam* and *Eve*, (mythological personifications,) had an existence as therein described; in conformity with the second section of the twenty-second chapter of the Ruins, that—"it was upon the distant shores of the Nile, and among a nation of sable complexion, that the complex system of the worship of the stars, as connected with the produce of the soil, and the labours of agriculture, was constructed;" but that "in a short time the multiplicity of objects, their relations, their action and reaction, having

confounded the ideas and the signs that represented them, a consequence resulted as absurd in its nature as pernicious in its tendency." It is therefore denied, that "Such a congregation of the post-diluvian men, is that described by Moses, in the plain of Shinar,¹ Gen. xi.; and that it is highly probable they (the rites and ceremonies previously described) were invented about the time they began to build the tower of Babel,"¹ &c. &c.

This last-mentioned circumstance, *viz.* the building of the tower of Babel, &c. introduces us to portions of ancient history of which the records exist in sources independent of the Jewish Scriptures; and which exhibit a high attainment in the cultivation of the arts and sciences, particularly of the principles of astronomical science; which are wholly incompatible, at the periods to which they are referred, with the circumscribed sphere of history comprised in the Hebrew Scriptures; and of which therefore those other portions, or records of history exhibit unequivocal refutation.

In further illustration of the prominent attributes and features connected with these periods of history, as respects the works of Babylon, the tower of Babel, and the probable

¹ Remarks, chap. ix, part 2.

purpose for which it was intended, or made use of, the following is adduced from the *New Researches*,¹ in the article of the Babylonians, and contained in the seventh chapter, "Dimensions of the principal works of Babylon." It is remarked:—"A final article, clearer and more important in its results, is the *temple, or tower of Belus*; let us hear Herodotus,"² who declares himself an eye-witness.

'The centre of the city, (on the east of the river,) is remarkable for the temple of *Jupiter-Belus* which still exists; it is a regular square, shut with brazen gates, and extending two stades every way. In the midst of this enclosure is seen a massy *tower*, one stade in length as well as in breadth.'

Thus the temple of Belus, at Babylon, was a place of strength, a kind of citadel, like the temple of the Sun at *Balbek*, and like most ancient temples, which, through respect for the divinity, and still more for the preservation of the priests, and the treasures accumulated there from pious motives, were surrounded by a high and strong external wall. In the midst of this square of walls, shut with brazen gates, stood the *tower* of Belus, also square at its base, having one stade every way, consequently 100 metres,

¹ Vol. ii, part 3.

² Lib. i, c. 181.

or three hundred and one feet, ten inches, one line, at the bottom.

‘On this tower, (continues Herodotus,) rises a second, on the second a third, and thus successively to the total number of eight. They constructed on the outside of their towers staircases, or steps, winding about, and by which they go up to each tower. In the middle of this staircase, (at the fourth tower,) is found a lodge and seats, where those who mount may rest themselves. In the last (and highest tower) is a great chapel, in the chapel a great bed well furnished, and near the bed a golden table.’

Our author (Herodotus) neglects to remark that at each story the tower diminishes, so that the general profile should be that of a pyramid. He also omits to state the height; but Strabo makes up for it, when he says that ‘Belus’s tomb was a *pyramid*, one stade in height, by a stade in length and breadth at the base.’ This mass therefore, had likewise an elevation of 307 feet ten inches, and formed an equilateral triangle.’

What was the object of this edifice? That

1 Since so many centuries that this pyramid is fallen, and ransacked by the Arabs, who carry off the bricks, it must have lost prodigiously in height, and yet Abbé Beauchamp still found it one hundred and eighty feet high.—*Journal des Savans*, December 1790.

was the secret of the priests. Some circumstances may reveal it to us. First, these convenient staircases, leading to the top, announce a frequent necessity of going up there; it cannot be for sacrifices; the bloody apparatus of piles and victims would have been too embarrassing, and the chapel was too small. Secondly, in this chapel was a bed and table; *some one slept there*; and to spend the night there, lights were necessary, the table must have been of use; the *God Bel*, said the priests, *descended there once a year, and found in it a woman*: this we understand; but during the three hundred and sixty-four nights in the year, this bed, according to us, was occupied by one or several priests, employed as astronomers in observing the stars: *this edifice was an observatory*; its height is an additional proof; for in a level country like Chaldea, an elevation of 307 feet above the ground only serves to place the eye above terrestrial mists, to make it see more clearly the whole horizon, and to lessen the effect of refraction. Also Ktesias, after stating that this tower, or pyramid, was excessively high, adds: 'it was by means of it that the Chaldeans, addicted to the observation of the stars, acquired an exact knowledge of their risings or settings.'

Here is the mystery so important to be kept secret, since it was the basis and theocratical

mobile of the religious and political power of the priests, who, by predicting the eclipses of the Sun and Moon, struck with astonishment and admiration the people, and even the kings at the time, totally ignorant of the causes, and greatly alarmed at the apparition of these phenomena: by these predictions the priests made themselves be considered as initiated in the secrets, as associated in the science of the Gods, and received or assumed the revered name of *Nabi* and *Nabo* (the prophet), and of *Chaldæi*, or rather *Kasdhim*, *soothsayers*, and *diviners*; if this chapel of Bel had been searched, there would have been found in it some closet or masked cellar, where were preserved the instruments of observation, which the ancient astronomers were always very jealous of. The daily observations might have been made in the middle lodge, where were seats to rest on, at an elevation of one hundred and fifty feet, more accessible than three hundred and seven. Here is the origin of that *Chaldean* science, vaunted by the ancient Greeks as a thing, in their time, *very antique*, which could not be said if the very intricate system of that science, as well astronomical as astrological, was formed only since Semiramis's time. It is possible, it is probable, that the edifice seen by Herodotus and Ktesias, was only embellished and repaired by

that princess with greater magnificence. Every thing tends to prove that before her, and a very long time before, there existed in the same spot the monument called at one time, a *palace* and *citadel*, at another, *temple*, *tomb*, and *tower*, of the God *Bel*. The assertions of Megasthenes, Berosus, of Alexander, Polyhistor, Abydenus, &c. are positive on this head, and have the more weight, as they are but the expression and translation of the traditions of the country, and of the public monuments mentioned by these writers, as notorious vouchers for their veracity. Add to which what is said in the book of Jewish Antiquities concerning the *tower of Babel*, which both for the *name* and the thing, is absolutely identical with what Herodotus and Berosus tell us of the *tower of Bel*. We have already seen that the epoch of construction is also the same. Now, as we have reasonable motives to suppose that the *tower of Bel* or of *Babel* existed long before the reign of Semiramis, probably 2000 years, and *existed as an astronomical observatory*, we have also a right to infer that it is rather to this period we are to assign the studies and progress of the Chaldeans in astronomy. One circumstance indicates alone that at the epoch of Semiramis they knew not only the *round figure*, but also the circumference of the earth. The base and height

of the tower of Belus were rigorously the measure of the Chaldaic stade; this geometrical measure was not chosen by accident.

A last fact remains to be ascertained: had the tower of Belus, at its first foundation, about the year 3190 or 3195 before our era, according to the Jews and Chaldeans, the same dimensions of a stade in height, by a stade at the base? If so, it would prove that already at that period the astronomical science of the Chaldeans was arrived at the degree we indicate, and that is more than probable. In all cases, this period of 3190 years before Jesus Christ furnishes reasonable chronologers with the space necessary to class, on the one hand, the Babylonian observations sent by Kallisthenes to Aristotle, and ascending to the year 2234 before Jesus Christ; on the other hand, the foundation of the temple of Hercules, at Tyre, which his priests assured Herodotus ascended to a year corresponding to 2725 before Jesus Christ. As to those who deny all facts that do not enter into their byblic system, any reasoning with them is useless, being proscribed beforehand."

With the superior evidence, therefore, which is adducible, or which has been adduced, in contradistinction to, and in refutation of the arguments, and attempted bases of doctrine, given by

the Author of the Remarks, we may unhesitatingly assume that, as far as we have proceeded, his arguments have been seen to be fallacious; and that therefore, so far, there is a failure in his attempts to refute or controvert the expositions given in the Ruins. We have now to prosecute our enquiries into the merits of the remaining chapters of the Remarks, which, it may be asserted, will be found to be equally destitute of those essential bases of legitimate, authentic, and well-established data, on which alone its claims to truth can be satisfactorily grounded.

CHAPTER XV.

ON THE ORIGIN AND ANTIQUITY OF THE ZODIAC; THE
MYTHOLOGY OF THE CREATION, &c.

AT the commencement of the tenth chapter, second part of the Remarks, it is stated, "we would now ask our antagonists, if the preceding observations do not authorize us to come to a conclusion directly opposite to that of Volney, respecting the Mosaic history?" It may be asserted that, on the contrary, the preceding observations fail in the exhibition of proofs adequate to a refutation of the illustrations contained in the Ruins. Our Critic proceeds with his observations on the illustrations given of the "*Worship of the stars or Sabeism*," contained in the second section twenty-second chapter of the Ruins, and after commenting on the first four

notes referred to in this section, proceeds with an examination of the fifth note, respecting the epoch to which the origin of the principles of Sabeism, or worship of the stars, can be referred; *viz.* that on “the authority of the monuments of astronomy itself, its principles can be traced back to a period of nearly seventeen thousand years,” founded on the opinion of M. Dupuis, “that 16,984 years have elapsed since the origin of the Zodiac.” This our Critic attempts to refute, but since he does not, or cannot, on astronomical principles, controvert what depends solely on the principles of astronomy, it follows that his gratuitous observations are perfectly powerless, and prove nothing in favour of his positions. He says “was the calculation of Dupuis founded on authentic data, it *would* overturn the Mosaic chronology, and shed doubt and uncertainty over the whole history; but as Volney pretends to mathematical certainty, the data are insufficient.” This however, *viz.* mathematical certainty, is clearly not sought after, or rather is not attempted to be established, it being wholly unattainable, since such computations cannot exceed historical probability, founded on astronomical data. His subsequent observations on this head may therefore be dismissed without further comment. It is next remarked on the above note, “we readily

confess our bluntness of perception, when Volney informs us that because 'the worship of the *Bull* is the principal article in the theological creed of the Egyptians, Persians, Japanese, &c. it clearly follows that some general revolution took place among those nations at that time.' It may be asserted, however, that the introduction and institution of a new system of religious worship, would in itself be sufficient to justify the assumption, of a general revolution having been the consequence of what is clearly proved to have been an astronomical and religious epoch; but that the analogy adduced by our Critic between the worship of the Zodiacal constellation *Libra*, (a pair of scales,) and the *Bull*, or constellation *Taurus*, is an absurdity. At the period to which this is referred, nearly seventeen thousand years before the Christian era,¹ according to Volney, "in the infancy of nations," it may be presumed that a pair of scales, the indispensable requisite of merchandise or commerce, had not, at such an epoch, existence; and the sarcasm of our Critic falls pointless to the ground. Although the constellation *Libra*, represented by a pair of scales, cannot be presumed to have received the homage or worship of mankind, the same obser-

1 "When the [vernal] equinoctial colure passed through the first degree of *Libra*."—*Remarks*, p. 272.

vation by no means applies to the preceding constellation of the Zodiac, *Virgo*, (the celestial Virgin.) The extent of homage which has been, and is paid to this *ideal* personage (the Virgin Mary) is incalculable; and its influence such as to convert our Critic's interrogative quotation, '*Risum teneatis amici?*' into *Risum tenete amici*, "Do you refrain from ridicule, friends," as an imperative injunction on a great portion of mankind. In support of the former of these maxims our Critic on the contrary ridicules and attempts to refute Volney's illustrations. It may however be further remarked respecting the idea suggested and ridiculed by him, '—"the worship of a pair of scales," that, by extending this idea, we have presented to us the principles of equality, which, according to the seventeenth chapter of the Ruins, being, "The universal basis of all right and all law," should constitute with liberty, as emanating from it, "the physical and unalterable basis of every union of men in society, and of consequence the necessary and generating principle of every law and regular system of government"; and that "the etymology of the words themselves traces out to us this connection."' "

1 Hails.

2 *Equilibrium, equalitas, equitas* are all of one family, and the physical idea of *equality* in the scales of a balance is the source and type of all the rest.—*Ruins*, c. 17.

Against the whole of this however, the Author of the Remarks enters his protest, and labours to refute it: with what success, has been seen as we have proceeded. Taking the next observation relative to the assumed period of 17,000 years, it is stated, that although "infidels are desirous of proving that the world is more ancient than the Mosaic chronology makes it," a trifling circumstance is overlooked,—“which only is, that with all their profound reasoning, *they* have postulated the very thing which *they* should have proved—that the earth was then created!”

With respect to the anachronisms contained in the book of Genesis, relative to the creation, the following may be adduced from the New Researches,¹ “Of the mythology of the creation.” —“Finally, it seems to us equally demonstrable, that all these ideas, all these systems of *creation*, of duration, of destruction, and of the ages of the world, took their primitive type in the simple and natural ideas of an original system, whose hieroglyphical figures misinterpreted, whose equivocal terms misunderstood, have introduced a moral and metaphysical disorder. Thus the four ages of the world, so celebrated in India and Greece, though no mortal could have any notion of them, these four ages have no other origin, no

¹ Vol. 1, chap. 17.

other type than the four seasons of the year, that *great circle world*, a revolution of which commences and terminates all nature's operations. The *creation*, is nothing more than the *new production*, than the spontaneous *motion of life*, which, every year, in spring, takes place in all the system of vegetables and animals. This spring, the season of leaves, of flowers, and pasture, of abundance, light and heat, was the *golden age*, as being under the influence of the sun, whose emblem in alchymy and astrology is gold; *summer*, the age of silver, because its serene nights are under the empire of the moon, whose emblem is silver; Venus, with her copper, and Mars, with his iron blazonry, presided over autumn and winter; and such is the figurative order upon which moralists built their systems of *original happiness*, of *primitive virtue*, of posterior and successive degradation, of final vice and misery, punished by a destruction to which they never fail to make a new organization succeed, copied after that of the *world*, or zodiacal circle. Such are the bases of that doctrine, which, at first, secretly professed in the mysteries of Isis, Ceres, and Mithra, &c., afterwards spread with eclat over all Asia, and which finally usurped the whole world. But it is time to conclude this article; and yet we cannot pass over in silence,

the apparent or real difference that exists between Genesis and Berosus with respect to the creation. It is to be regretted that this author's account is transmitted to us after having been first copied by Alexander Polyhistor, who might have altered it, and afterwards revised by Syncellus, who curtailed and criticised it according to his own ideas ; so that there are several veils between us and the original and primitive text of the Chaldean traditions, translated into Greek, and commented upon by Berosus.

According to this historian,¹ in the fragment transmitted to us,² ' there were preserved, with great care at Babylon, archives or registers, containing the history of fifteen myriads of years, and treating of the *heaven*, the *sea*, the origin of all things, afterwards of the kings and their actions, &c.' Berosus first describes the physical state of the country of Babylon, its productions, limits, population. In the beginning, men lived after the manner of brutes, without morals or laws, when, from the Erythrean sea, (Persian gulf,) on the Chaldean shore, appeared an animal, formed like a fish, according to Apollodorus, having another head under his fish's head, and human legs tied on near his fish's tail ; this animal, called *Oan*, had the voice and language

¹ Berosus.

² Syncellus.

of man, and his painted effigy is still preserved (at Babylon). This being, that did not eat, appeared from time to time to men, to teach them all that was useful, mechanical arts, letters, sciences, the building of towns and temples, the formation of laws, geometry, agriculture, and all that could render a society civilized and happy. Since then he was never heard of. This animal *Oan*, at sunset, retired into the sea, and passed the night under or near the water. Afterwards other animals resembling him, also made their appearance. He had written a book which he left to men, concerning the *origin* of things, and the art of conducting life. There was a time when all was water and darkness, containing inanimate, unformed beings, which (afterward) received life and light under various forms and strange appearances : they were human bodies, some with two, others with four birds' wings, and two faces ; others, with one body, had a man's and a woman's head, with both sexes ; some had goats' legs and horns ; others had at one time the head, at another the croup of a horse ; there were also *bulls* with men's heads, and a number of other fantastical combinations of heads, bodies, and tails of various animals, such as dogs, horses, fishes, serpents, and reptiles ; *the figures of which are still seen painted in the temple of Bel.*

A woman, named *Omoroka*, presided over all these things; this Chaldean word signifies in Greek the sea, and denotes the moon. Now Belus, dividing this woman into two halves, of one made the earth, and of the other the heavens, whence followed the death of animals. Berosus observes that this is a figurative manner of expressing the formation of the world, and of animated beings, with a moist substance. The god *Bel* having cut off this woman's head, other gods (*Elahim*) mixed earth with her body which had fallen, and from which *men were formed*; it is for this reason they are endowed with *divine intelligence*. Besides the god Bel, who is Jou-piter, having divided the darkness *into two halves*, separated the heaven from the earth, established the world in the order in which it is, and the animals that could not support the light, disappeared. Bel, who saw that the earth was desert, though fertile, ordered each of the other gods to cut off his own head, to mix their blood with the earth, and of it to form beings who could endure the air; finally, Bel himself made the stars, the sun,¹ the moon, and the other five

1 Respecting the number assigned to the planets, as known to the ancients,—seven, which formed the prototype of the “seven lamps of the great candlestick,” already commented on in page 127 of this work, the above extract is confirmatory; in

planets. This is what Polyhistor relates in his first book according to Berosus.'

These accounts, in their literal sense, would be too revolting, too absurd; also the priest Berosus observes, that we must look upon them as a figurative expression of the operations of nature; and the study of ancient and modern history, by shewing us among different nations, such as the Egyptians, Indians, Chaldeans, Chinese, Mexicans, &c. complete systems of monstrous figures of the same nature as these, proves that this manner of painting and rendering visible the attributes and abstract relations of bodies, is the first operation that the human intelligence conceives; it is this writing, called *hieroglyphic*, which every where preceded what is called the alphabetical writing, invented afterwards by an abstraction and comparative observation much more subtle and refined. In the pretended monster *Oan*, the man's head signifies *intelligence*, *reasoning*; whilst the fish's form signifies the aquatic nature or habit combined; to express the effects and action of the constellation called the

which enumeration the sun is included:—'αποτελεσαι δε τον Βηλον, και αστρα, και ηλιον, και σεληνην, και τους πεντε πλανητας,'—'the sun, the moon, and the other five planets,'—total number seven.

southern fish: the principal stars of this constellation had the merit of measuring exactly the shortest night in the year, by rising on the day of the summer solstice, at the instant when the sun sets, and by setting when the sun rose: for this reason, it acted an important part in Egypt, where it announced the inundation; and in Chaldea, as well as in Syria, where it seemed to regulate the epoch of certain agricultural labours, and to foretel certain accidents of season and climate. It is the *Dagon* of the Philistines. With this key we can explain all the other figures of monstrous animals. They had wings to denote their aerial nature; sexes, to denote their passive or active nature; dog's heads, to express their property of *warning*, like the barking animal: all were symbols of stars or constellations, and for that reason their images were painted on the walls of the temple of Bel, as well as other similar ones in the nymphs' cave, in Zoroaster's den, and in all the temples of the Egyptian gods, where they are still found. It is also for this reason that the Jewish author of Genesis, the enemy of idols, has rejected this portion of the Chaldean cosmogony; but that he borrowed the other parts, is proved by several passages of the formation or creation of the universe by Bel. *There was a time when all was*

water and darkness. And God divided the darkness into two halves, separated the heaven from the earth, made the stars, the sun, moon, &c. All these passages, which are only inaccurate extracts from the Chaldean text, have nevertheless a strong analogy to the text of Genesis; in Berosus, the gods Elahim, form man, and give him divine intelligence. In Genesis, the *gods* say, let us make man after *our* image; by the word *our*, they avow themselves *several*. Bel was the great God, *Elah Akbar*; they were the gods *Kabirim*, those twelve great Cabiri gods worshipped by the Greeks.

God Elahim made the *void* in heaven, and in the midst of the waters. This word void, in Hebrew is *Ragia* (or *Rakia*); in Chaldean, *Om-o-raka* signifies literally *mother of the void*, that is to say, the *unbounded space* which the vulgar, deceived by the word mother, mistook for a woman. The true meaning is, that Bel divided the void into two halves, the upper one was heaven, the lower earth, and that is literally the sense of the Hebrew, *God made the void* (*Ragia*), in the *midst* of the waters, and he gave the name of *heaven* to the upper waters, and the lower waters were the sea and land. In the cosmogony of the Boudhists of Thibet, which, as we have already said, seems to be derived from the Chal-

dean school, heaven has no other name than *void*, immensity, (om-o-raka); and an impetuous wind moved by *destiny* over the waters was the first signal of the creation of the universe. In Genesis, what is translated by the *spirit of God*, is literally but the *wind* of God moving on the waters. This *wind*, first mover, or first moved, is also found in the Phœnician cosmogony,¹ where we read that the wind *Kolpia* was married to *Baau*, that is *night*, dark obscurity. This term *Baau*, in Genesis, is the epithet of the unformed earth, which at first was *Tohou*, *Bahou*, translated by the Greek version and by Josephus, *invisible*, dark. Hebraists, judging by the Arabian, explain *Behou* by the *immense void*; and then it is the woman *Om-o-raka* of the Chaldean. From this wind *Kolpia*, first mover, like the *heart*, (which in Arabian is also called *goll* and *gall*), were born *Aion* and *first-born*. In Sanscrit, *adima* signifies first, and in Hebrew, *Adam* is the *first-born*.

Thus at every moment, at every step, we discover new proofs of our first and fundamental proposition, to wit, that 'Genesis is not a book peculiar to the Jews, but a monument originally and almost entirely Chaldean, in which the high-priest Hilkiiah made some alterations dic-

1 According to Sanchoniatho.

tated by the spirit of his nation, and adapted to the purpose he had in view.'

Henceforth the reader knows what to think of those *creations* of the world which are related as if there had been witnesses present to write their history: he sees what becomes of those pretended chronologies which mutilate the history of nations, and reduce the formation, progress, and succession of all institutions, of all human inventions, language and writing included, to a very small number of years, incompatible with the nature of the understanding, and the testimony of subsisting monuments."

After a rather long digression, respecting the creation, &c. in which we have the testimonies of Berosus, Sanchoniatho, and others, containing the Chaldean cosmogonies, these having the priority with respect to Genesis, and exhibiting the real sources and types of the ideas or dogmas contained therein, more particularly as illustrated in the New Researches, we return to the point whence we set out, *viz.* the arguments subsequent to those which have been adduced by the Author of the Remarks in his further criticisms and attempted refutations.

CHAPTER XVI.

ON THE ZODIACS OF ESNE AND DENDERAH; DATA ADDUCED WHICH CONFIRM THEIR AUTHENTICITY, AND DISPROVE THE ABSURD AND INCONSISTENT STATEMENTS CONTAINED IN THE REMARKS.

WE next find our Critic attempting a refutation of the arguments and inferences deduced from the existence of the zodiacs of Esnè and Dendérah, as being indisputable monuments of antiquity, but respecting which the Author of the Remarks proceeds so far as even to deny their existence as zodiacs. It is stated that “the *supposed* zodiacs of Dendérah and Esnè have often been vaunted as monuments of astronomy that prove the falsehood of the Mosaic chronology; but those who would overturn the account which Moses gives of the *antiquity* of the world, must produce monuments of a more satisfactory nature than the figures found in the temples of those

places; they must also show that the ancients prior to the age of Hipparchus, understood astronomy as a science," &c. In answer to this, it is certainly not difficult to shew, that the principles of astronomy were known and cultivated "prior to the age of Hipparchus," which may be estimated at about 160 years before the Christian era; and there exists the record of the celebrated eclipse, said to have been predicted by Thales, agreeably to Herodotus;¹ the epoch of which eclipse is, conformably with Volney's representations, to be referred to the year 625 before the Christian era;² which is therefore between four and five hundred years "prior to the age of Hipparchus." But in addition to this recorded proof of the progress of astronomical science, more particularly as respects the most striking of astronomical phenomena—eclipses, other facts demonstrate the cultivation of its principles at a period so remote, as to prevent the possibility of ascertaining its origin. The existence of these zodiacs, however, of Dendérah and Esnè, clearly proves a high attainment in astronomical science

1 Clio. cap. 74.

2 "Volney shews that this eclipse must have happened on the 3rd of February, B. C. 625. See Larcher's long note."—Translation of Herodotus, by a Member of the University of Oxford.

at the epochs indicated by the figures of the constellations represented on them ; and of which the following quotations from the *Researches* of M. Nouet, as given in the second volume of the *New Researches*, afford more particular and unequivocal illustrations. M. Nouet having himself seen these zodiacs in their original positions, it must be a mere bartering of truth for error, to adopt the gratuitous suppositions and absurd statements of the Author of the *Remarks*, in preference to the precise and definite calculations and observations of M. Nouet—of which a few may be given as illustrative of the positions which have been advanced.

In the second volume of the *New Researches*, on the Chronology of the Egyptians, it is remarked, at the conclusion of the chapter, that “ the kingdom of Thebes, homogeneous in its territory, and favoured by its unperishable granite, has transmitted to us, in its temples, its palaces, and its tombs, innumerable monuments of a civilization, whose origin ascends to an infinite antiquity. Unfortunately, its secrets are expressed in hieroglyphical figures, which can be rarely understood. Their signification, however, in some astronomical tables, appeared sufficiently clear to deduce from it incontrovertible results. Thus in the zodiac in the temple of *Dendera*,

(formerly *Tentyr*,) the arrangement of the signs and constellations is so combined, that it is allowed it presents to us the state of the heavens at the moment of the foundation of the temple, or of painting; and, because the annual motion of *precession* that the stars observe with respect to the sun, appears to be a secular dial, invented by providence to reveal its mysteries to studious man, some able astronomers are persuaded that the position of the sun in the sign of Aries, such as it is seen in the zodiac of *Dendera*, expressed the year 2056 before our era, in the same manner as another arrangement of the signs in the zodiac of the temple of *Esnèh*, (Latopolis,) expresses the year 4600." The following is however an extract from the researches of M. Nouet, already mentioned. "The ceiling of the peristyle of the temple of Dendérah is supported by twenty-four pillars in six rows, dividing the ceiling into seven plat-bands parallel to the axis of the temple: the middle plat-band, much broader, has all along winged globes, that occupy its whole breadth; the six other plat-bands, three on each side, contain two rows each of graven figures in relievo, painted; they are about three feet high."¹

¹ That is to say, one *metre*; but the *metre* is just the element of the Egyptian stade, which we have seen employed for the pyramid of Belus, 8190 years before Jesus Christ.—Volney.

The constellations of the Zodiac are found in one half of each outer plat-band, on the right and left of the peristyle; the spaces between each constellation are occupied by personages, several of whom, with the attributes of divinities, must have with the constellations particular relations.

The outer plat-band on the left, under the peristyle comprises in its half breadth, which is on the side of the middle of the peristyle, the ascending constellations in the following order, commencing at the wall of the temple: *Aquarius, Pisces, Aries, Taurus, Gemini, Cancer*. The second portion of this plat-band is occupied by eight boats, conducted by emblematical figures, representing eighteen decans, and must have direct relations with the constellation. It is these boats which served as points of comparison to the drawers, to place correctly each constellation in the corresponding place in the ceiling. The last plat-band on the right, under the peristyle, comprises in its half breadth, on the side of the middle of this peristyle, the six descending constellations in the following order, commencing on the side of the court at the wall of the temple: *Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus*. The other half-plat-band contains eighteen boats, representing eighteen decans.

A particular arrangement is observed in the manner of distributing the ascending and descending constellations. The Lion, first of the descending constellations, is farther advanced than he should be if he occupied the middle of the space of a sign; Capricorn, the last of the descending constellations, is found contiguous to the wall of the temple; the space which should be between that constellation and the temple, is found transposed in the plat-band of the ascending constellations, where *Aquarius* is too distant from the wall of the temple. The space of the constellation of Cancer is smaller than that of a sign. The constellation of Cancer is transposed to the extremity of the plat-band and in the middle of its breadth. A bust of Isis, placed above a portico, is found to occupy the place of Cancer; at the foot of this portico rises a lotus-flower, from the middle of which issues a serpent. A sun placed at the solstice, in the prolongation of the line of boats, sends a beam of divergent rays on the bust of Isis: an emblem of the heliacal rising of Sirius, guardian of Isis, and placed at the gate of day.

This astronomical language indicates clearly that the sun, when he arrives at the solstice, makes, by the force of his rays, Sirius to disappear at his heliacal rising; the lotus-flower

expresses the overflowing of the Nile, which always happens at the solstice.

In an upper chamber of the temple, we find engraved on the ceiling a small planisphere traced upon the plan of the ecliptic: the twelve constellations form there a re-entering circular line, so that the last constellation is found, after its revolution, to pass partly above the first. This zodiac commences with the Lion; each constellation seems to go in the same sense, and the constellation of Cancer encroaches above the Lion, by the effect of the curve, like a portion of a spiral.

This arrangement, according to the data of the zodiac of the peristyle, indicates the movement of a period commencing at Leo, and which ought to terminate in Cancer.

We can conclude from this exposition, and from the perceptible and sufficiently distinguishable transposition at the extremities of the ascending and descending constellations of the zodiac of the peristyle, nearly the epoch of the construction of this zodiac. I shall expose the results of the calculations which conduct to this epoch, after having given the following explanations.

The Egyptians had their civil year of 365 days, without any intercalation, so that the heli-

acal rising of Sirius, which corresponded with a given epoch of their calendar, could not return at the same epoch until after a period of 1461 of their civil years; these 1461 Egyptian years answered to 1460 Cynic or Sothiac years. It is the great *canicular* year, thus called, because it commences at the heliacal rising of Sirius, or of the great dog, keeper of the gates of day and night.

Lelande tells us in his astronomy, that the year 138 of the vulgar era, corresponded with the end of a Sothiac period, which, from this fact, must have begun 3122 years before 1800 of our era (1322 before Jesus Christ), and the preceding one, 4582 years before 1800 (2782 before Jesus Christ). To find the differences between the solstice and the heliacal rising of Sirius, for the commencement of each of these periods, I have made calculations for the latitude of the temple of Dendérah, $26^{\circ} 9'$.

The results of the calculations give for the sun's longitude $90^{\circ} 0' 0''$, that is to say, the heliacal rising of Sirius happened at the solstice, in the year 2782 before Jesus Christ, at the epoch of the great canicular year of the Egyptians.

The Egyptians, a religious people, and grateful to the gods for the favours of their river, constructed on its banks, temples covered on the

inside with paintings, with offerings to Osiris and Isis, to obtain the opening of the rich reservoirs of waters, which at stated periods come to fertilize their lands.

But it is the celebrated epoch of the Sothiac period, whose commencement coincided with the solstice, that the Egyptians consecrated in their zodiac of the temple of Dendérah, as the date of the inundation of the Nile that happens in the solstice.

From the longitude of γ in Aries, in 1800, and the retrograde movement of the solstitial points, we find that, in the year 1322 B. C. when the last period began, the solstice happened in $13^{\circ} 23'$, of the constellation of Cancer, and in the year 2782 before Jesus Christ, the solstice happened in $3^{\circ} 48'$ of the constellation of Leo; the movement of the solstice was from one period to the other $20^{\circ} 23'$, the half of which, $10^{\circ} 11'$, being added to $13^{\circ} 23'$ of Cancer, where the first period ends, we have the middle of the preceding period, represented by the zodiac of Dendérah; Cancer being transposed, and represented beyond the ascending constellations, indicates that this period is to elapse in that constellation. The bust of Isis, put in place of the constellation of Cancer, at 12° from the sun, represents Sirius, when at his rising he disappears in that star's

rays. This zodiac was therefore constructed to represent the middle of that period, (the state of the heaven at its construction,) when the solstice happened about 24° of Cancer, or, in other words, 3852 years before the year 1800 of our era (2052 B. C.).

We can determine, in a manner similar to that which has just been employed, the epoch of the zodiac of the temple of Dendérah, by making use of an hieroglyphical symbol of this zodiac, whose signification is known to us.

Between the constellation of *Libra* and *Scorpio*, we find in this zodiac, a figure sitting down with a dog's head; this figure most undoubtedly is that of the *Cynocephalus* of the Egyptians. But the *Cynocephalus sitting*, means *the equinoxes*, according to the Egyptians, as we learn from Horapollo. Therefore, in the zodiac of Dendérah, the autumnal equinox, (the one we are here to take, as is avowed by those who wrote on this zodiac,) is placed between *Libra* and *Scorpio*: the *Cynocephalus* being at a considerable distance from the constellation of *Libra*, and very near the constellation of *Scorpio*, we must, to be exact, take for the equinoxial point the longitude of a zodiacal star, which may be sufficiently distant from the principal stars of *Libra*, and sufficiently near the stars in the forehead of

Scorpio : this star is that of α in Libra, of the fourth magnitude, having the longitude given, &c. &c.

From the annual precession of the equinoxes of 50".1. very generally admitted by astronomers, we find that this star was in the autumnal equinox 3905 years before the beginning of 1756 of our era, 2149 B. C. By fixing the equinoctial point at a very small distance from the longitude of that star, we find easily the 2052 years before Jesus Christ, or the 3852 years before 1800, that we had already determined.

We have now to refute an objection that may be made: that, by placing the autumnal equinoctial point in the vicinity of the star α of Libra, the greater part of the constellation of Leo is found in that of Cancer, before the summer solstitial point; whereas, in the zodiac of Dendérah, divided into two by the solstices, Leo is placed entirely at the commencement of the descending constellations.

This difficulty disappears, if we ascend to the most ancient zodiacs of the Greeks, who are well known to have borrowed their astronomical knowledge from the Egyptians. Ptolemy, at the commencement of his catalogue of stars, says he made some changes in the constellations that were in use before his time. We, therefore,

must have recourse to more ancient zodiacs : we find one incontestably so, it is that of the Atlas of Farnese, (thus called from its possessor,) of which Passéri has given us the figure and explanation in the third volume of his *Gemma Astriferæ*, and of which Bentley inserted a figure in his Manilius. The zodiac of this Atlas belongs to times prior to Ptolemy, since the colure of the vernal equinoxes passes through the forehorn of Aries. In this zodiac, Leo is not represented with his head advanced towards Cancer, as in the modern zodiac ; on the contrary, it is much farther back than his fore-paws ; so that a strait line, drawn from one of the claws of Cancer to the other, passes through the fore-paws of the Lion, whilst the lion's head is at some distance behind that line.

The consequence is, that the stars forming the lion's head in the zodiac of Ptolemy, followed by the moderns belong to Cancer, in this ancient zodiac of the Atlas of Farnese, and that the Lion's head of this ancient zodiac is all of it in that part of the Lion we call his *mane*.

In the position given by the zodiac of Denderah to the autumnal equinox, the colure of the solstice passes through the stars least advanced in longitude of the Lion's mane. It is all that is here necessary to prove, that the solstice colure

does not cut the Lion in the zodiac of Dendérah, and leaves the whole of Leo in the descending constellations.

The Egyptians before this epoch were acquainted with the retrograde movement of the solstices, as will be seen by consulting the zodiac of the temple of Esneh, (latitude $25^{\circ} 18'$). This zodiac is placed at both extremities of the ceiling of the peristyle, like that of Dendérah: the ascending constellations are on the left, and the descending constellations on the right. These constellations appear to occupy equal spaces in their respective plat-bands, and to correspond exactly.

By this arrangement, the solstice falls exactly between the constellations of Leo and Virgo. The retrograde movement of the solstices from that epoch, until 1800 of our era, corresponds to 6400 years, (4600 before Jesus Christ,) the epoch of the construction of this temple, which is found entirely under the city, owing to the successive accumulation of the remains of houses that replaced each other during a long series of ages; there is still left only an aperture before the peristyle, by which they carry down the rubbish of the neighbourhood; and, in some centuries, the existence of a temple in perfect preservation,

and buried under ground, will no longer be recollected.

However, before us and our present reasonings, Edward Bernard had already discovered and pronounced from ancient monuments, that the Egyptian priests, calculated as we do, the movement of precession at $50^{\circ} 9'' \frac{1}{2}$ in a year;¹ consequently, that they knew it with as much precision as we do at this day. It would be singular, if our being unacquainted with their mysteries, should be considered as a proof of their ignorance."²

1 Bailey, Ancient Astronomy.

2 Some points of resemblance, in corroboration of the foregoing data, relative to the epochs of construction of the Zodiacs of Eneh and Denderah, existing in the following quotation, it is therefore here adduced.

"The Zodiacs of Eneh and Dendera. These monuments represent the actual state of the heavens at the solstice period, *i. e.* the year 2782 B. C. 1322 B. C. or 138 A. C. the solstice period being 1460 years.

"Every thing in the Zodiac of Denderah seems to prove that it owed its existence to the natives of the soil, and could not have been constructed in the age of Adrian and Antonius Pius. The emblems and figures are all Egyptian. There is nothing Greek in the designs. All is Egyptian, astronomy, mythology, symbols, taste, style, manner.

"The sun's place in the oblong Zodiac of Dendera is indicated at the division of the two scarabæ, or beetles. The small scarabæus is next to Gemini, and the larger scarabæus next to

Thus far proceeds M. Nouet; and in continuation it is remarked by M. Volney—"According to these principles, which are those of all

Leo. The former represents the ascending part of the sign Cancer, the latter the descending part of the same sign. The relative proportions of these beetles is as 17 to 13, or perhaps as 16 to 14. We consequently fix the date of this Zodiac at the time when the solstitial colure corresponded with the fourteenth degree of the dodecatemorian of Cancer, according to the real Zodiac. This nearly corresponds to the first year of the solstice period, of which the Thoth, or beginning, may be fixed for the year 1322 B. C.

"It is now 2160 years since the sun at the summer solstice quitted the dodecatemorian of Cancer, according to the precession of the equinoxes. And if to these 2160 years we add the 160 of Cancer descending, we shall give an existence of 3312 years at least, to the oblong Zodiac of Dendera. Leo, however, was once a solstitial sign; Taurus, then, opened the year. This was 2500 years B. C. The Lion Hercules then sprung from Typhon. How did it travel from Egypt to Argolis? Thus: the Nemean games were celebrated at the season when the sun in his annual course is in the sign of Leo. The *Hercul* (universal heat,) the sun, took possession of the sign Leo, at the period of this annual festival. The Persian symbol of a bee entering the mouth of a Lion, commonly known as the Mithriac Lion, represents the sun entering Leo; and this symbol may be referred to the period when the sun at the summer solstice was in the first degree of Leo."—Dictionary of Mechanical Science and Miscellaneous Knowledge, by Alexander Jamieson, L. L. D.—Art. Zodiac.

Respecting the foregoing extract it may be remarked, that a manifest confirmation is afforded of the expositions given in the preceding quotations* relative to the antiquity, and epochs of construction, of the Zodiac of Denderah, and by analogy of that

* From the New Researches.

astronomers, we see that the annual precession being $50''$, and a fraction of about a fourth or fifth, the consequence is, that an entire degree is

of Enech. A discrepancy is, however, at first view, apparent between the epoch of 3853 assigned for the construction of the Zodiac of Denderah, when according to the *New Researches*, the solstice happened about the 24° of Cancer, and the epoch of 3312, assigned in the above quotation for its construction, when the solstice happened in the 14° of the dodecatemoron of Cancer, leaving a surplus of 16° , the difference of which and 24° , assigned above, making 8° . Now to reconcile this difference, it may be observed that, according to the extract given in the *New Researches* "the movement of the solstice was, from one period to the other, (that is, from 2782 B. C. to 1822 B. C.) $20^\circ 23'$, the half of which $10^\circ 11'$, being added to $13^\circ 23'$ of Cancer, where the first period ends, we have the middle of the preceding period represented by the Zodiac of Dendera,"; which is therefore $23^\circ 34'$, from which the surplus of 16° , as above, being deducted, leaves $7^\circ 34'$. Calculating therefore for the retrograde movement, for this excess of $7^\circ 34'$, at about $71\frac{1}{2}$ years to a degree, the rate of precession, it amounts to 540 years, and these added to the lesser epoch just given for the construction of the Zodiac—viz, 3312, makes 3852, the exact period assigned in the *New Researches*.

Again, for the epoch of the construction of the Zodiac of Enech, from the foregoing data the following is established: according to the quotation contained in this note—"Leo was once a solstitial sign; Taurus then opened the year, this was 2500 years B. C.;" and according to the extract given in the *New Researches*, "in the year 2782 B. C. the solstice happened in $3^\circ 48'$ of Leo"; and by the arrangement observed in the constellations of the Zodiac of Enech, "the solstice falls exactly between the constellations of Leo and Virgo." There is here therefore a retrograde movement, of $26^\circ 12'$ the difference of $3^\circ 48'$ and 30° ,

lost, or displaced in 71 years, eight or nine months, and an entire sign in 2152 or 53 years.

Now if, as is the fact in astronomy, the vernal equinoxial point, was in the first degree of Aries, in the year 388 before Jesus Christ, it results, that it was in the first degree of Taurus, about 2152 years before; that is about the year 2540 before J. C.; and thus ascending from sign to sign, the first degree of Aries was the autumnal equinoxial point, about 12,912 years before the year 388, or 13,300 years before our era; may not this be what *Pomponius Mela* meant, when he relates, that according to the Egyptians, the

or a sign, to be included. Ascending, therefore, from the epoch 2500 B. C. there is from this epoch to 2782 B. C. an interval of 282 years; and calculating for the retrograde movement of $26^{\circ} 12'$ about 1858 years at the mean rate of precession, the data are 2500, 282, and 1858 years, amounting to 4640 years. This gives, however, an excess of 40 years above the epoch assigned in the *New Researches*, and is therefore in favour of a *higher* antiquity for the Zodiac of Eneh. But, as is hereafter mentioned, and agreeably to actual fact, the vernal equinox coincided with the first degree of Aries, in 388 B. C. Therefore it coincided with the first degree of Taurus about 2540 B. C. the rate of precession being nearly 2152 years for a sign. There is here therefore the excess of 40 years above 2500, the epoch given above; and deducting accordingly it approximates to the epoch of 4600 for the construction of the zodiac and temple. The inference then, is in favour of the more accurate data given in the *New Researches*, for the epochs of construction of the Zodiacs of Eneh 4600 B. C. and Denderah 2052 B. C.

origin of the world (that is, of the *great celestial circle*;) ascends to 13,000 years ; our surplus of 300 years makes no difficulty, because *Pomponius* might have mentioned a learned calculation made about the time of Ptolemy or of Alexander."

These quotations relative to the zodiacs of Dendérah and Esnèh, are of sufficient evidence and authenticity, entirely to disprove such an inference as the following, by the Author of the Remarks, that "if infidels know more of the subject than others, their knowledge must have been acquired from monuments of astronomy ; but we have shewn that none remain of a date sufficiently ancient to establish their position. The celebrated zodiacs of Dendéra and Esnè have of late years been examined with *great exactness*, by travellers of high talent, who are satisfied that they have no claim to the high antiquity assigned them by the infidel school ; that their antiquity is of a date subsequent to the conquests of Alexander ; and that there is no reason to suppose they *were ever intended to represent the zodiac*." Such reasoning as this, carries with it its own refutation ; in the first instance to reduce the epoch of these zodiacs (collectively) to the time of Alexander, about 330 before the Christian era, is palpably absurd. This is however perhaps even exceeded in the assertion, that "the cele-

brated zodiacs of Dendérah and Esné," give "no reason to suppose they were ever intended to represent the zodiac." It is admitted that they are zodiacs, yet they do not represent the zodiac! Then it may be asked what do they represent? Why, assuredly, that which they most resemble, which is the zodiac, and of which the ample details that have just been given, are abundantly confirmatory. The gratuitous assumptions of our Critic, it is therefore not difficult to refute; we return, however, to page 274 of the Remarks, where it is stated, "if they view Genesis as having no claim to the character of a history, prior to the time of Abraham, what book can claim such a character? Not the Egyptian history written by Manetho, not Sanchoniatho's Phœnician history, not the history of Chaldea by Berosus, nor is even Herodotus to be compared with Moses." Respecting this it may be remarked, that we have here the titles enumerated, and the existence admitted, of histories independent of Genesis; and it is capable of demonstration that, with respect to the Phœnician history by Sanconiatho, and the Chaldean history by Berosus, the dogmas contained in them have indisputably the priority of Genesis. Although the dogmas or Chaldean cosmogonies, contained more particularly in Berosus's history, had undoubted existence long before the compila-

tion of Genesis by Hilkiab the high-priest, about the year 625 A. C., of which the points of resemblance in Genesis are confirmatory ; some little discrepancy notwithstanding is apparent with respect to the compilation of each. The epoch when Berosus flourished, is fixed at about 330 years before the Christian era, in the reign of Alexander. His epoch is therefore subsequent to that of Hilkiab, the real compiler of the book of Genesis, and the other books of the Pentateuch ; and this consequently might be urged in favour of Genesis. The epoch of the Babylonish captivity however, having formed the precise period when the Chaldean cosmogonies were embodied into the Jewish theology ; and the publication of the Pentateuch having been subsequent to the captivity, this is sufficiently confirmatory of the pre-existence of the Chaldean antiquities or theological dogmas. Such discussion as this however, after the foregoing illustrations and arguments, must be considered as altogether unnecessary ; but it may be remarked, in conformity with what has been previously advanced, that Josephus furnishes direct evidence of the totally distinct character of the history of Berosus from the book of Genesis, as cited in the second volume of the *New Researches*¹—of the Chronology of the

Babylonians, as follows, "Berosus's interesting work entitled *Chaldaic Antiquities*, being lost, it is to the Jewish historian, Flavius Josephus, that we are indebted for the fragments relative to this question. Here are his words (*contra Appion*, lib. 1, sect. 19).

'As to what the Chaldean monuments say of our nation, we have the testimony of Berosus, born himself a Chaldean, a man well known to all those who cultivate letters, on account of the writings which, in favour of the Greeks, he published in their own idiom, concerning the astronomy and philosophy of the Chaldeans. Berosus, therefore, who copied the oldest Chaldean histories, *presents absolutely the same accounts as Moses,¹ of the deluge, of the destruction of mankind resulting from it, of the ark, &c., and comes down to Nabopolassar, king of the Chaldeans and of Babylon.*'

The Phœnician history of Sanconiatho is however allowed to be the most ancient ; and the epoch of its compilation is unknown.²

Respecting the equivocal time or existence of Abraham, the following passage may be given from the first volume of the *New Researches*, chap. xiv.—"Of the personage called Abraham."

¹ "These expressions are very remarkable."

² Elsewhere, at page 56 of this work, fixed at about 1200 B. C.

‘Berosus,’ says Josephus,¹ ‘though he does not mention our ancestor Abraham, nevertheless alludes to him in these words:—

‘Ten generations after the deluge, there lived among the Chaldeans, a just and great man, very conversant in the knowledge of celestial matters.’

In fact, in the Jewish Genealogy, Abraham is the tenth generation after the deluge, which proves the constant identity and common origin of both accounts.

Josephus adds: ‘Hecateus has written an entire volume concerning Abraham. Nicolas of Damascus, in the fourth book of his historical Collection, says: Abraham reigned at Damascus; he was a stranger come from the country of the Chaldeans, beyond Babylon, at the head of an army. Soon afterwards he left the country with all his people, and emigrated to the land called *Kanaan*, now *Judea*.’

On the other hand, Alexander Polyhistor, citing Eupolemus, says: ‘Abraham was born at *Camarina*, a town of Babylonia, called *Ouria*, or *town of soothsayers*; this man surpassed all others, in birth and skill. He invented astrology and *Chaldaic*,² he was agreeable to God for his piety.

¹ Antiq. Jud. lib. 1, chap. vii, sec. 2.

² Probably Chaldaic writing.

The Armenians having attacked the Phœnicians, Abraham drove them away (as Genesis says). He had in Egypt long conferences with the priests about astrology.'

Artaphan, a Persian writer, cited by Eusebius,¹ spoke also of Abraham's residence in Egypt, where 'he taught astrology for twenty years; he added, that Abraham went afterwards to Babylon, among the giants, who were exterminated by the gods, on account of their impiety.'

Finally, Josephus speaks, like all those authors, of the great knowledge Abraham had of the changes that occur in the heavens, and of those to which the sun and moon are subject (the eclipses), &c.,² which in common language means, that Abraham dealt in astrology.

On examining those accounts, we discover that, like those of the deluge, they come from an ancient source whence Genesis took them; but, because they preserved better their original mythological character, they excite more doubts and suspicions concerning Abraham's existence as a human being. In fact, since the Chaldean deluge is only an astrological fiction, what becomes of the personages and generations proceeding from an event that never happened? If a

¹ Lib. 9, chap. xviii.

² Josephus, lib. 1, chap. vii.

deluge destroyed to day the human race, with the exception of a single family of eight persons, this insulated and feeble family, oppressed with all its wants, would be solely occupied about the urgent cares of its own preservation, and before three generations, its race would have relapsed into a savage state, which would neither admit of writings, nor the preservation of ancient traditions. Even among polished nations, nobody, without writing, has an idea of the sixth preceding generation ; how then could the pretended genealogy of Abraham have been preserved ? especially among the Jews, who could keep no regular and uninterrupted monument either of the judges, or of their ancestors' stay in Egypt ? This genealogy does not belong to them ; they borrowed it from the Chaldeans ; it is entirely Chaldean. Now, among the Chaldeans it belongs to the mythological times, as well as the deluge and the giants with whom Abraham was connected ; it is on this account that all the details are so circumstantial. From the habit we are in of considering Abraham as a *man*, we are shocked at first, when told that this is a fictitious and allegorical personage, and nothing else but the personified genius of a planet ; nevertheless, such is the case with a crowd of pretended kings, princes, and patriarchs of the ancient nations of the east.

Who would not imagine that Hermes was a sage, a philosopher, an eminent astronomer among the Egyptians? And, nevertheless, Hermes when analysed, is but the personified genius, at one time of the star Sirius, at another of the planet Mercury. Who would not believe that among the Indians, the seven *richis*, or patriarchs, were holy penitents, who taught men devout practices still subsisting? And yet the seven *richis* are only the genii of the seven stars of the constellation of the Bear, regulating the course of navigators and labourers who contemplate it. From the moment that by the natural metaphor of their languages, the ancient orientalists personified the celestial bodies, the ambiguity introduced a disorder of ideas, which increased from day to day, both by the ignorance of a credulous superstitious people, and by the mysterious enigmatical use made of it by those initiated in the science, as well as by the poetical turn given it by authors of ardent imaginations. It is therefore not surprising that Abraham, a Chaldean *king*, *patriarch*, and *astrologer*, when analysed, in his actions and character, should be only the genius of a star or planet.

In the first place, every genius of a star is king: he governs a portion of the heavens and earth, subject to his influence; his *images* or

idols always bear a crown, the emblem of supreme power. Abraham we are told reigned at Damascus, and his name was preserved there. If he had been but the temporary commander of an army, he would not have left so lasting an impression. He had gone to Egypt and taught astrology there; he even invented it, Eupolemus says, as well as Chaldaic.

That a foreigner should instruct the Egyptians in astrology, sixteen or seventeen centuries before our era, when the Egyptians had been for so many ages the masters and inventors of that science, is inadmissible, and evidently fabulous: here Abraham has all the characteristics of *Thaut* or *Hermes*, who invented astrology and the letters of the alphabet; who surpassed all men in the knowledge of celestial and natural matters; who was a philosopher and king; but who in his original type, is but the genius of the star Sothis or Sirius, which announced the overflowing of the Nile, &c.

Abraham, in the homicidal sacrifice of his only son, represents another divinity equally renowned for his science.

Let us hear Sanconiatho, who wrote about 1300 years before our era.

‘ Saturn, whom the Phœnicians call *Israel*, had by a nymph of the country, a male child

whom he named *Jeoud*, that is, *one* and *only*. On the breaking out of a war, which brought the country into imminent danger, Saturn erected an altar, brought to it his son, clothed in royal garments, and sacrificed him.'

But Saturn *reigned* in Phœnicia, having for his secretary *Thaut* or *Hermes*, and after his death, they consecrated to him the star that bears his name.

Will it be said that *Sanconiathon*, who consulted an Hebrew priest named *Jerombal*, disfigured the account of Genesis?¹ We maintain, on the contrary, that this author's accounts tend to prove its non-existence in his time, from their being absolutely different. The truth is, that the Phœnicians, a people much more ancient than the Hebrews, had their own particular mythology, to whom this fact appertains, instead of having borrowed from the Jews, whom they detested. Why then this resemblance? Because a similar tradition prevailed among the Chaldeans, a nation of Arabian origin, like the Canaanites; but the Jewish author of Genesis, endeavoured to make every trace of idolatry disappear, in order to give to his account the historical and moral character that suited his purpose.

The analogy, or rather identity, of Abraham

¹ This has been already noticed in page 56 of this work;

and Saturn, is not confined to this fact. ‘The most learned Persian authors,’ says Doctor Hyde,¹ ‘assert that in the old Chaldean books, Abraham is named *Zerouan* and *Zerban*, which means *rich in gold; keeper of the gold*. [It is remarkable that Genesis calls Abraham, *very rich in gold and in silver*;² and also *mighty prince*,³ which occurs in the ancient books where he is called *king* ;] these same books call him also *Zerhoun* and *Zarman*, that is *decrepit old man*. The Persians apply to him the special epithet of *great*, and it is an ancient tradition, that his tomb was to be seen at Cutha, in Chaldea. His reputation was not confined to Judea, but extended over all the East.’

Now since the name of *Zerouan* is found in the *Berosian Sybil*, and in the fragment of Mar Ibas quoted in the fifth century of our era, by Moses of Chorene, and copied by the Chaldean book that Alexander ordered to be translated ; already the good information of the Persian authors is proved ; let us add, that another Sybil, in the same circumstance, instead of *Zerouan* names *Saturn* ; that Abydenus associates Saturn instead of *Zerouan* with Titan ; the identity of Saturn, Zerouan, and Abraham becomes evident. The

1 De religione veter. Persarum.

2 Gen. chap. xiii, verse 2.

3 Idem, chap. xxiii, verse 6.

preceding accessaries complete the demonstration. Abraham is named *Zerouan*, *Zerban*, *rich in gold*; Saturn was king of the golden age; Abraham is called *Zerhoun* and *Zarman*, *decrepit old man*; Saturn, in the Greek legends, is an *old man*, the emblem of *time*, which his planet measures by the slowest motion, and longest career of all the planets. They have given this old man the habitual character of his age; he is represented as covetous, fond of gold and hoarding it up: they also give the *scythe*, because he mows down all creatures, and puts to death all he gives life to; for this reason, from time immemorial, the Arabians and Persians called him the angel of death, *Ezrael*: but Israel, among the Phœnicians, was the name of Saturn, as *Sanconiatho* says: one of Abraham's epithets, in Berosus, is *Megas*, *great*, his particular epithet among the Persians is *Bugoug*, which also signifies *great*. His wife *Sarah*, was primitively called *Ishkah*, meaning *beautiful* and *beauty*: Genesis remarks it particularly (chap. xii, verse 14,) and in the fragment of *Sanconiatho*, Saturn espouses the *beauty* her father sent to seduce him. In fine, the primitive name of *Abram* means *Saturn*; for it is composed of two words *Ab-ram*, signifying *father of elevation*; and in Hebrew, as in Arabian, that is the manner of expressing the superlative, *very elevated*, *very high*,

like Saturn, the most elevated, the remotest of the planets.

All therefore unites to prove that *Abram* was not an historical character, but a mythological being, celebrated under different names, among the ancient Arabs, whom we call *Phœnicians* and *Chaldeans*, and among their successors, the Medes and Persians. If the Jewish author of Genesis made him a purely historical personage, it is because wishing to make the origin of his nation ascend to the remotest times, he has wilfully, or through ignorance, committed a mistake, into which most ancient historians have also fallen.

But, it will be said, if the history of Abram-Zerouan is in reality but an astrological legend, like that of *Osiris*, *Hermes*, *Menou*, *Krishna*, &c. the history of his son *Ishak*, of his grandson *Jacoub*, and even of the twelve sons of the latter, will be in a similar predicament; if so, where will the mythology of the Hebrews end? When does their real history commence, and how account for the immemorial tradition, according to which they were called the children of Jacob, of Israel, and of Abram?

These difficulties find their solution in the very nature of the circumstances.

First, the genius of the Arabian languages,

of which the Hebrew is a dialect, is to call the inhabitants of a country, the followers of a chieftain, the sectaries of an opinion, children of that country, opinion, or chieftain. It is the usual style of all their narratives, of all their histories. Secondly, among the ancients, as well as among the moderns, it was almost a general practice for every nation, tribe, or individual, to have a patron; and this patron was the genius of a star, a constellation, or some physical agent; all the clients or adherents of this titular divinity were called, and styled themselves, *his children*. Greece, in her pretended historical origins, offers numerous examples of this.

In the third place, the origin of ancient nations is generally obscure, like that of all physical beings, because it is only in process of time that those beings, at first little and feeble, advance, and acquire a volume or action that fixes attention. According to those principles, when we compare the various accounts of the Hebrews with uncontroverted facts, we conclude that this people is descended from a Chaldean sect or tribe, which, for its political or religious opinions, emigrated voluntarily or otherwise from Chaldea, and came, after the Arabian custom, to encamp on the frontiers of Syria, and afterwards of Egypt, where they found means of subsistence.

These strangers were probably called by the Phœnicians, *Ebyrim*, that is, *people from beyond*, because they came from the other side of the *great river* (the Euphrates); and also *Beni Abram*, *Beni Israel*, children of *Abram*, and of *Israel*; because Abram and Israel were their patronal divinities. What Exodus says of their servitude under the king of Heliapolis, and of the oppression of their hosts, by the Egyptians, is extremely probable: it is here their history begins: all that precedes, that is, the entire book of Genesis, is nothing but mythology and cosmogony. Chance would have it that an individual of this race [Moses] was brought up by the Egyptian priests, was instructed in their sciences, at this time so secret, and that this person should be endowed with qualities of a superior nature." &c. &c.

What follows this relative to Moses, has been already quoted at page 26 of this work, in refutation of the assertions made by the Author of the Remarks, or rather in reply to his questions relative to the artifices of which Moses availed himself—and therefore, having adduced further proof of the impotency of our Critic's assumed refutation of the subjects treated in the Ruins, so far as we have proceeded, it may be asserted, that the challenge proposed by the Author of the

Remarks has been fairly met, and his gratuitous arguments proved to be nugatory. To proceed, however, we next find an attempt to refute the analogies adduced by Volney's orator, as subsisting between the very bases of Christianity, and the Egyptian rites and ceremonies, and those of the Japanese, &c. The arguments opposed by our Critic to these prominent points of illustration, are however very few, and amount in no respect to a refutation of the positions he assails.

CHAPTER XVII.

ON THE ANALOGIES SUBSISTING BETWEEN THE DIFFERENT
RELIGIOUS SYSTEMS; AND ETYMOLOGICAL DISTINC-
TIONS.

THE striking analogies alluded to as subsisting between, and, in fact, derived from the Egyptian ceremonies, &c., which are almost wholly untouched by our Critic, are the following, contained in the third section of the twenty-second chapter,¹ Of the worship of symbols or idolatry, in which Volney's historical Orator says, "Japanese! your bull which breaks the egg of the world, is merely that of the heavens, which, in times of yore, opened the age of creation, the equinox of spring. Rabbins, Jews! that same bull is the *Apis* worshipped in Egypt, and which your ancestors adored in the idol of the golden calf;" but says our Critic, "what is it

¹ Ruins.

to us if ‘ the Bull *Apis*, the calf of gold, made by the Hebrews at Horeb, and that sacrificed in the mysteries of Mithra are the same?’ ” It may be replied, that these identities are sufficient to confirm the elucidations given in the Ruins, which identities are demonstrated to be extended to such diverse ramifications, and to be found extant in so many systems of theology ;—to continue however with Volney’s Orator respecting the identities of the celestial bull (Taurus), “ It is also your bull, children of Zoroaster ! that, sacrificed in the symbolic mysteries of Mithra, shed a blood fertilizing to the world. Lastly, your bull of the Apocalypse, Christians ! with his wings, the symbol of the air, has no other origin : your Lamb of God, immolated, like the bull of Mithra, for the salvation of the world, is the self same sun in the sign of the celestial ram, which, in a subsequent age, opening the equinox in his turn, was deemed to have rid the world of the reign of evil, that is to say, of the serpent, of the large snake, the mother of winter, and emblem of the Abrimanes, or Satan of the Persians, your institutors. Yes, vainly does your imprudent zeal consign idolaters to the torments of the Tartarus which they have invented : the whole basis of your system is nothing more than the worship of the star of day, whose attributes you have heaped

upon your chief personage. It is the sun which, under the name of Orus, was born, like your God in the arms of the celestial virgin, and passed through an obscure, indigent, and destitute childhood, answering to the season of cold and frost. It is the sun, which, under the name of Osiris, persecuted by Typhon and the tyrants of the air, was put to death, laid in a dark tomb, the emblem of the hemisphere of winter, and which, rising afterwards from the inferior zone to the highest point of the heavens, awoke triumphant over giants and the destroying angels. Ye priests ! from whom the murmurs proceed, you wear yourselves its signs all over your bodies. Your tonsure is the disk of the sun ; your stole is its zodiac ; your rosaries, the symbols of the stars and planets. Pontiffs and prelates ! your mitre, your crozier, your mantle, are the emblems of Osiris ; and that crucifix of which you boast the mystery, without comprehending it, is the cross of Serapis, traced by the hands of Egyptian priests on the plan of the figurative world, which, passing through the equinoxes and the tropics, became the emblem of future life and resurrection, because it touched the gates of ivory and horn, through which the soul was to pass in its way to heaven."

Having proceeded thus far, with an exami-

nation of the Remarks ; and having seen, as we trust we are amply warranted in asserting, that the arguments and the mode of refutation attempted, are characterized by a manifest failure, our Critic's reasoning having for a prominent and ostensible basis, the *petitio principii*, we proceed with the remaining portion of his work ; and by foregoing an examination of the eleventh and twelfth chapters, part second of the Remarks these containing nothing materially opposed to the correspondent subjects treated in the Ruins, we are introduced to a re-examination of the " religion of Moses, or worship of the soul of the world (Youpiter) " in the thirteenth chapter, which commences with an attempted refutation of the identity asserted and demonstrated by Volney, to exist between Yahouh, the God of Moses, and Youpiter, synonymous with the Jupiter of the Latins. This identity our Critic denies, simply on the assumption that the word used by Diodorus, as identical with the God of Moses, *Iaw*, is not Jupiter, but *Did*. Now according to the rules of legitimate and consistent argumentation, in order to determine the accuracy of these asserted analogies and identities between the *Yahouh* of Moses, the Egyptian *Youpiter*, and the *Did* of Diodorus, the former being demonstrated, we have simply to ascertain the precise

meaning of the Greek word *Diâ*, which is indisputably, according to the Greek Lexicons, rendered by *Jovem* (Jupiter). In further confirmation of this, however, we find, according to Jones's Greek Grammar, that "the names of gods and men, being in very common use, are more redundant than other nouns in terminations. Jupiter is reckoned to have ten, *viz.* *Zeus*, *Deus*," &c. but of which names two only are declinable, one of which is *Dis*, having the accusative *Diâ*, — the identical word sought for as appertaining to, and being synonymous with Jupiter. The quotations given from Diodorus in Volney's note however contain the identical word *You-piter*. — " 'The Egyptians' says Diodorus, after Manetho, priest of Memphis, 'in giving names to the five elements, called *spirit*, or ether, *You-piter*, on account of the true meaning of that word : for *spirit* is the source of life, author of the vital principle in animals ; and for this reason they considered him as the father, the generator of beings.' Diod. lib. 1." Any further comment on this head may be considered as superfluous ; and Volney's definitions are established as perfectly just and conformable to truth.

We next find our Critic consigning the intermediate systems of Budoism and Brahmanism,¹

¹ Ruins, sect. 11, 12, chap. xxii.

to the 'moles and bats;' and he proceeds to the examination of the thirteenth section, of Christianity, or "the allegorical worship of the sun under the cabalistical names of Chris-en or Christ, and Yes-us or Jesus." This then is the system which it is the most important for the Author of the Remarks to confirm and authenticate. The legitimate derivation of Christianity, however, from the preceding theological systems, which is proved from a resolution into their constituent and primary elements, being demonstrated, it becomes incontrovertible that this final system of Christianity is alike destitute of a real foundation in truth; and that its prominent characters, or the fundamental bases on which the superstructure is raised, are, as analogous with its prototypes, the preceding theological systems, perfectly mythological and allegorical. To enter, however, somewhat into the minutiae of our Critic's disquisitions and attempted refutations of Volney's statements, relative to Christianity, we find, in the first instance, a denial of the origin and political formation of the Hebrew people, as being attributable, according to Volney, to Moses their leader. In contradiction to this, it is stated by our Critic, that "the separation of the Hebrews from the rest of mankind originated long before the time of Moses; Abraham was sepa-

rated from the rest of the descendants of Shem, to be the father of a peculiar people," &c. The patriarchal character of Abraham however, as has been seen, is found to be entirely mythological; and his asserted existence as a human being, reduced to a perfect nullity.

As to the evidence adducible of the peculiar dogmata of the Chaldean theology, at the period of the Babylonish captivity, and antecedent to it, its characters and attributes are partially exhibited by Josephus, as deducible from Berosus and others. It is stated, page 316 of the Remarks, that "all that we can learn respecting the opinions of those who returned from the Babylonish captivity into Judea, we must draw either from the sacred books or from Josephus; and by what we learn from Ezra, the assertion of Volney, that 'on their return to their country, the emigrants brought back with them these ideas,' is utterly unfounded." We find in this quotation, therefore, an exclusion of Josephus's testimony as regards the assertion of Volney respecting the dogmas of the Magi, "which soon penetrated into Judea," &c. In additional confirmation of the prevalence of the dogmas of the Magi, is the Zoroastrian theology;—at the period alluded to, and for a long time antecedent to the epoch of the Jewish captivity, we have according to Volney,

the high antiquity assignable to the principles and tenets of Zoroastrianism, as already commented on.

We thus find our Critic, in his attempt to refute Volney's statements, excluding in his quotations from the Ruins, the most material arguments and facts on which subsequent inferences are dependent.

The distinctions subsisting between the two portions of the Jewish nation, as deducible from the Hebrew writings; these distinctions constituting two parties—the Pharisees or innovators, (by the introduction of the Zoroastrian dogmas, at or on the return from the captivity,) and the adherents to the ancient national worship, the Sadducees, justify and confirm the following:—
 ‘that. “On their return to their country, the emigrants brought back with them these ideas; and at first, innovations occasioned disputes between their partisans the Pharisees, and the adherents to the ancient national worship, the Sadducees: but the former, seconded by the inclination of the people and the habits they had already contracted, and supported by the authority of the Persians, their deliverers, finally gained the ascendancy, and the theology of Zoroaster was consecrated by the children of Moses.”

"The fortuitous analogy between two leading ideas," asserted in the Ruins to have "proved particularly favourable to this coalition," and to have "formed the basis of a last system, not less surprising in its fortune than in the causes of its formation," we find the Author of the Remarks commenting on, without being able to disprove. It is next asked,¹ "was the fall of Tyre, and its restoration after seventy years; or the capture of Babylon by the Medes, about 200 years before it took place, predicted by a fortuitous analogy? Did Jeremiah foretel the return of the Jews from Babylon, after seventy years, by a fortuitous analogy between Samaria and Jerusalem?" The merit of these predictions, it has been seen, is highly questionable. It is stated and proved in the New Researches, vol. 2, chap. xiv, that "the siege of Tyre began in the seventh year of Nebuchadnezzar, (598); that it lasted thirteen years, and consequently ended in the year 586, one year after the taking of Jerusalem, which agrees very well with chapter xxvi. of Ezekiel, who, in the eleventh year of Zedekiah, (587) reproaches the city of Tyre for its joy at the destruction of Sion, and menaces it with a similar fate."

From this quotation it is easy to see what

¹ Remarks, chap. 13.

degree of merit is to be attached to such predictions, in this instance the prophet Ezekiel having lived contemporaneously with the events; and that here there elapsed only one year between the writing of his prophecy and its completion.

CHAPTER XVIII.

CHRONOLOGICAL AND ETYMOLOGICAL DISQUISITIONS.

IN the next question proposed by the Author of the Remarks, he attempts to invalidate Volney's statements relative to the capture of Babylon by the Medes, which took place at two distinct epochas. According to Herodotus¹, the first took place under Cyrus, (anno 539,) and the second under Darius Hystaspès, in 507 or 506; and that these should have been predicted "two hundred years before," is a manifest improbability. As respects the next question, "did Jeremiah foretel the return of the Jews from Babylon, after seventy years, by a fortuitous analogy between Jerusalem and Samaria"; or rather, these constituting, according to Volney, a fortuitous analogy between two leading ideas?—To this it may

1 Clio, cap. 188 to 191, and Thalia c. 159.

be replied, that, according to Volney's statements, in a note to the chapter "of the last kings of Babylon until Kyrus,"¹ it is highly probable, and that facts indicate the probability of the three last chapters of Jeremiah, relative to the destruction of Babylon, having been added subsequent to the time when Jeremiah wrote;—that is, from the precise identity in the conclusion of the last chapter of Jeremiah and the last chapter of the second book of Kings, "is it not evident that very ancient transcribers took the liberty to add these verses and even part of this chapter? And then where have we the proof that the preceding, the fiftieth and fifty-first, have not been added, when their contents, full of allusions to the taking of Babylon, by Kyrus, are much more irreconcilable with the life of Jeremiah? Where are our vouchers for the autography of Jeremiah's manuscripts."

"But," says our Critic, "had any such 'fortuitous analogy' subsisted, it did *not* form 'the basis of a last system, &c.' The basis of this system was laid in those words of God, after the fall of man, 'He shall bruise thy head.' Gen. iii. 15. It was enlarged in the promises made to Abraham, Isaac, and Jacob. It was the subject of prophecy in Jacob's dying benediction to his

¹ New Researches, vol. 2, c. xvi.

children. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be.' Gen. xlix, 10." The merit of these reputed prophecies has been already seen, and any further investigation of them may be considered as by no means requisite: their pretended application has most unquestionably been disproved.

Subsequently to these assertions, we certainly find the Author of the Remarks exhibiting some contradictions to his previous statements, with respect to the fortuitous analogy represented as having existed between the destruction of the kingdom of Samaria, and afterwards of Jerusalem. Our Critic, quoting the prophecies of Isaiah, &c. says, "It was not *'after* the Assyrians had destroyed the kingdom of Samaria, that some sagacious spirits foresaw, announced, and predicted the same fate to Jerusalem.' It was before the former event."¹ Now in contradiction to this, we find the following:² "when the wickedness of the children of Israel had arrived at such a height, that God determined to punish them with a severity which few nations have experienced, he first gave up to the power of the Assyrians, under Shalmanezar, the ten tribes, who had prac-

¹ Remarks, p. 321.

² Ibid 322.

tised idolatry from the time that they separated from Judah." This period then is synchronous with the destruction of the kingdom of Samaria, according to Volney, about the year 730.¹
² "These, (the ten tribes,) the Assyrians led away from the land of Israel into distant regions, where their manners, and customs, and even their very name has been lost for ages. The wickedness of the two remaining tribes drawing near its acmè, God determined to punish them also; but not with excision—their memory was not to be blotted from the earth,—the promise of God cannot fail: and, therefore, as the kingdom of Judah approached its downfall, [subsequent to the destruction of Samaria,] and the prophets raised up by God, threatened the people with the punishment about to be inflicted upon them for unparalleled folly and wickedness, they were at the same time instructed to describe and foretel the glorious reign of the Messiah. Although his is a *spiritual* kingdom, it was necessarily described by metaphors taken from *temporal* things, and in such terms as led worldly minded men to consider the Messiah as a conquering hero, carrying his victorious arms into all nations, causing them

¹ Salmanasar, called Pharates, takes Samaria, 730.—Volney's chronology of the Assyrians, conformably with the text of Herodotus.

² Remarks.

to submit to his sway, and making the Jews, under him, kings and rulers over all the earth."

We find this, for the most part, analogous to, and in fact confirmatory of, Volney's statements relative to the predictions of the Jewish prophets, which our Critic has previously denied, as follows: ¹ "the enthusiasm of the Hierophants had figured a royal deliverer, who was to re-establish the nation in its ancient glory; the Hebrews were again to become a powerful and conquering people, and Jerusalem the capital of an empire that was to extend over the whole world." That "events having realized the first part of these predictions, the ruin of Jerusalem, the people clung to the second with a firmness of belief proportioned to their misfortunes; and the afflicted Jews waited with the impatience of want and desire, for that victorious king and deliverer that was to come, in order to save the nation of Moses, and restore the throne of David;" and, that "the sacred and mythological traditions of precedent times had spread over all Asia a tenet perfectly analogous." An investigation of these and subsequent statements in the Ruins, relative to the predictions of the prophets, forms the subject of the fourteenth chapter of the Remarks; where our Critic exhibits, in his attempted refu-

tations, extraordinary confusion of ideas,—at one time admitting what he has previously denied; particularly as respects Volney's assertion that "a great mediator, a final judge, a future saviour, was spoken of, who as king, God, and victorious legislator, was to restore the golden age upon earth, to deliver the world from evil, and to regain for mankind the reign of good, the kingdom of peace and happiness."

From what has been already seen in former parts of our investigation, the following statements¹ admit of direct contradiction,—*viz.* that "there is every reason to believe that, whatever information the Heathen possessed, respecting the advent of the Messiah, was derived from the sacred books of the Hebrews, or from conversation held with them on their theology." It may on the contrary be asserted, that the Zoroastrian tenets, or Persian and Chaldean mythologies and theologies, were the true prototypes and bases of the Jewish and subsequent theologies, in conformity with the following statements by the Mobed of the Parses,² addressed to the Jews and Christians. "You (the Jews) expected a king, the restorer of your political independence; we announced a God, the regenerator of the world, and the saviour of mankind. These ideas blended

¹ Remarks, c. xiv.

² Ruins, c. 21.

together, constituted the tenets of the Essenians, and through them became the basis of Christianity. Jews, Christians, Mahometans, however lofty may be your pretensions, you are, in your spiritual and immaterial system, only the blundering followers of Zoroaster ! ” These are then the true sources to which the predictions relative to the advent of the Messiah are to be referred, as founded on the coincidences recorded in the sacred books of the Persians and the Chaldeans, relative to the division of the world, composed of a total revolution of twelve thousand periods, into two partial revolutions, “of which one, the age and reign of good, was to terminate at the expiration of six thousand, and the other, the age and reign of evil, at the expiration of another six thousand.”

We find, in the next instance, a critique on Volney’s note,¹ relative to the asserted creation of the world by the Elohim. Our Critic contends that the thirty-fifth *Pasuk*, or fourth verse of the second chapter of Genesis, “gives the lie to his [Volney’s] assertion ‘that the world is not there said to be created by the God of Moses, *Yahouh* ;’ but that the verse in question contains, relative to the assumed creation of the heavens and the earth, the compound *אלהים ומח*, *Yehovah Elohim*, [who] made the earth and the heavens.” Now it may

1 Ruins, No. 90.

be remarked respecting this, without at all injuring or disproving Volney's statements, "that the world is said to be created by the *Elohim*, or gods," that by this, although joined with the name *Yahouh*, in the fourth verse, for the first time, is meant the *angels*, or *genii*, the *decans* of the Egyptians; and that the addition of the name *Yahouh*—*Yehovah Elohim*, is further confirmation of the compilation of Genesis subsequent to the time of Moses, in conformity with what has been previously demonstrated.

It is further asked,¹ "is *Jehovah Elohim* not the God of Moses, because the historian has joined the essential name of God with an appellative, designing to point out that he is the self-existent *Elohim*, concentrating in himself every attribute, whether of wisdom, goodness, holiness, majesty, or efficiency?" To this it may be replied, as before stated, that by an analysis of the compound, *Yehovah Elohim*, there is distinctly traceable the association of the theological or mythological systems of the Persians, Chaldeans, &c., whence were derived the *Elohim*, or gods in the plural, adopted by Hilkiah: secondly, the *Yahouh* of Moses, derived from the theology of the Egyptians; and that according to Volney, "the noun plural *Elohim*, the gods, wrongly

¹ Remarks, chap! 14.

translated in the singular *God*, is irreconcilable with that unity which Moses makes the basis of his theology."¹

The following contradictions between the books of Genesis and Exodus may also be adduced,² respecting the name of *Yahouh*, which is an additional confirmation of the posthumous compilation of Genesis, and the other books of the Pentateuch, with respect to Moses; *exempli gratia*: "the book of Genesis (ch. xii. 14,) speaking of the place where Abraham wished to sacrifice his son, says: 'Abraham called the name of that place *Jahouh-jireh*; as it is said *to this day, in the mount of the Lord it shall be seen.*' Remark the expression *to this day*; and besides, how could Abraham call God by the name of *Jehouh*, when it is said, chap. vi. of Exodus, ver. 3, 'that God had made himself known to nobody before Moses, under the name of *Jehouh.*' Is not the posthumous author detected at every instant?"

Our Critic, continuing his criticism on Volney's statements in the note quoted, *viz.* that if "we further observe that the root of the word *Elohim* signifies strong or powerful leaders, attributing to them the creation of the world, we

¹ New Researches; vol. 1, c. xii.

² Ibid, vol. 1, c. 6.

shall presently perceive that the book of Genesis affirms neither more nor less than that the world was created by the *decans*, by those very genii whom, according to Sanchoniatho, Mercury excited against Saturn, and who were called *Elohim* ; ' "—next says : that "no person, having the least regard for his reputation, either as a candid man or a scholar, would venture such an assertion as is made by Volney, since there are only two passages in which it can be satisfactorily made out, that מַלְאִכִּים is metaphorically used for מַלְאֲכֵי מֵלָכִים *Melakim*, angels, or messengers, Ps. viii. 5, and xcvii. 7," and therefore the inference drawn is, that *Elohim* does not *constantly* mean the angels or genii. This is, however, an admission, in part at least, of Volney's assertions. For further elucidations, reference may be made to the *New Researches*,¹ "On the mythology of the Creation."

Our Critic's subsequent assertion, that these *decans* of the Egyptians "were the deified founders of their empire," admits of direct refutation. This hypothesis that the Egyptian Gods Osiris, Bacchus, Orus, Isis, &c., were deified heroes or human beings, adopted by Newton in his *Chronology*, and by others, is irreconcilable with the principles of just criticism, and historical

¹ Vol. 1, ch. 17, which we have cited at page 89, et seq.

probability; and is also at variance with the principles and facts of the heathen mythology.

We next find a comment on Volney's explanation of the "pious solecism" introduced by Hilkiab, after the Babylonish captivity, of "the Elohim or the Gods creates,"—according to the original, *Beraishith bara Elohim*, &c. "In the beginning the Gods creates," &c. This however our Critic cannot disprove, and it may be remarked, that according to the rules of the Hebrew punctuation, the word *bara*, (creates,) connected with the Elohim, has one of the accents attached to it belonging to the class termed ministers. The Hebrew accents being divided into kings, ministers, and servants, and the word *bara*, as has been observed, has an accent of the second of these classes. The name of the accent attached to the word is *Moo-nach*, and the word *bara*, according to the punctuation, is בָּרָא. This therefore clearly indicates that the Elohim, or those who created, were the ministers, angels, or decans, in conformity with Volney's statements, that "the sacred cosmogonies, not only of the Chaldeans, but of almost all nations, attributed to the *secondary gods*, and not to the great only God, the organization of the world."¹ It is true we find the accents attached to the word Elohim

1 New Researches, vol. 1, ch. xvii.

or gods to be of the class termed kings; respecting this it may be observed that it obviously implies a plurality, and therefore is synonymous with the Egyptian "*decans*," strong and powerful leaders; consequently, as Volney affirms, opposed to that unity which Moses makes the basis of his theology. The accented word *bara*, therefore, clearly implies that those who created were the ministers, the decans, or Elohim, conformably with the true and literal reading.

In the subsequent remarks, particularly on the quotation from Deut.¹, 'Hear, O Israel, Jehovah our Elohim is one Jehovah,' it is stated, "certainly the Jews, as a nation, did not preserve that grand characteristic feature in their religion until after the Babylonish captivity; but how the introduction of 'a pious solecism,' after their return, makes it 'evident' that it 'had no existence before Moses,' we are unable to define — the cause of its introduction should have been synchronical with the age of Moses; and surely the time of the captivity does not synchronize with that of the 'subtle and daring leader,' who practised his artifice at Horeb." In reply to this we may first assume, that "the grand characteristic feature" alluded to, in the introduction of the Elohim, or "our Elohim," in connection

¹ Chap. vi. 4.

² Remarks, chap. 14.

with Jehevah, and the association of the epoch of the captivity with that of Moses, which our Critic exhibits as being an unavoidable inference from Volney's statements, clearly results from his¹ attributing the publication of the Pentateuch to Moses, or at the epoch when Moses lived, instead of the true epoch of its compilation and publication, about 800 years afterwards, by the high priest Hilkiah.

¹ Hail.

CHAPTER XIX.

FURTHER CHRONOLOGICAL DISCUSSIONS; AND REMARKS
ON THE AUTHENTICITY OF THE HEBREW MANU-
SCRIPTS, &c.

IN commenting on Volney's statements, that "according to the Jewish computation, six thousand years had already elapsed since the supposed creation of the world," the following occurs, page 336 of the Remarks: "Volney pretends that 6000 years had nearly elapsed from the supposed creation, according to the Jewish computation; but in a note, we find it stated to be after the computation of the Septuagint; a discrepancy too small to be noticed by him. However some learned chronologers are inclined to adopt the account of time in the LXX, it would not avail Volney, *unless it could be satisfactorily shewn that the chronology of the Hebrew Bible has been corrupted*; because at the time of

which he, [Volney] speaks, the Septuagint had no existence. His unfounded assertion cannot therefore be sheltered under the computation of time in the Septuagint, which was not made until upwards of 200 years after the time in which the Jews were captives in Babylon."

In refutation of this, the following may be adduced relative to the computation of the LXX, &c. In an article given in the *New Researches*,¹ respecting the dissonance demonstrated to exist in the Hebrew books,² between the reigns of the kings of Judah, and the kings of Israel; and also between these and the contemporary reigns of the kings of Assyria, Media, and Babylon, &c. it is remarked, "we have seen" in the article of the Jews, treating of the *Period of the Kings* (ch. i, p. 4,) "that the pious compilers or transcribers of *Chronicles*, had introduced an *excess of ten years*, which has thrown confusion on the reigns of Jotham and his father Uzziah, and that order was re-established by correcting this excess. Is it not probable that, annoyed by this *superabundance*, they retrenched from some other king these same ten years, in order to find always the same sum total, which could not fail to be remarked? Let us weigh each word of the recital,

¹ Vol. 1, part 2, § v.

² The books of Kings, Chronicles, and others.

and calculate every circumstance, ascending from Zedekiah, the last of that race. When we come to the reign of *Amon*, we find a singular one. We are told, *Amon began to reign at the age of twenty-two, and he reigned two years*, (therefore he lived twenty-four years.) *His son Josiah succeeded him at the age of eight*. If from twenty-four we deduct eight, we have sixteen, and almost fifteen years for the age at which Amon begat his son. This is almost physically impossible; yet all the versions of Walton's Polyglott are agreed. Very well: but if we examine the various readings in the Greek notes, we find that the oldest manuscripts contain *Amon reigned twelve years*, (therefore he lived thirty-four.) Here is a very weighty authority, and acquires still more when it is known to be the famous *Alexandrine* manuscript, written entirely in capital letters, and acknowledged by all *Biblists* to have been the finest, the most ancient of manuscripts, without excepting that of the Vatican. Let us hear Prideaux on this subject. After speaking of the latter with the commendations it deserves, this historian adds¹—

‘But the oldest and best manuscript of the Septuagint existing, in the opinion of those who examined it with great attention, is the *Alexan-*

¹ History of the Jews, part ii, lib. 1, in fine.

drine, which is in the king's library at St. James's. It is all in capital letters. It was a present made to Charles I, by *Kyrillos Lucar*, then patriarch of Constantinople, and who had been so before of Alexandria. On sending it to the king of England, by his ambassador, *Thomas Roye*, the patriarch inserted in it a note, from which it results that this manuscript was written by a learned Egyptian lady, called *Thecla*, soon after the council of Nicée (which was in the year 321.)'

Consequently the Alexandrine manuscript must be a century older than that of the Vatican.

Here then is the most ancient of the manuscripts, which converts into a positive fact what a deliberate combination of the calculations of Herodotus and the accounts of the Jews had made us discover by conjecture. According to the jurisprudence in these matters, this first witness alone decides our question. But we are fortunate enough to have a second to produce; for the chronicle of Eusebius, with the same article, contains the following sentence:—

'Amon, according to the Greek text of the Septuagint, reigned twelve years, and according to the Hebrew text, two years only.'

Now Eusebius wrote his chronicle before the council of Nicée; therefore he had in hand, either this manuscript, (which would double its value,

but this is not probable), or else another, already ancient and looked on as authentic, which was really the case; consequently our reading has been, and is, an orthodox reading, and the only primitively orthodox one. Why then does Syncellus here call Eusebius a liar? Because the council of Nicée having adopted and consecrated another manuscript, this *consecrated* manuscript became the exclusive type, the imperious regulator of all the copies; all the manuscripts were corrected from it, under penalty of rebellion and schism, and our two different readings were only preserved by accident; and nevertheless Syncellus himself had in his possession a third manuscript, different from that of the Vatican: for in the article of Pekaiiah I. seventh king of Samaria, it says, that prince (Amon) reigned *ten years*, while the manuscript of the Vatican, the model of our printed editions, reads *two years* like the Hebrew. But whence come these various readings, and such ancient differences between one Greek manuscript and another, and between the Greek and Hebrew text? Let us examine a question so interesting, though obscured by numerous prejudices."

It may be objected, that the foregoing extract from the *New Researches*, exhibits no

positive proof of the antiquity of the Septuagint; such objection is however palliated by the consideration that the antiquity of the Septuagint is not there sought to be established; but the antiquity and purity of the earliest manuscript copy, which is assigned to the epoch above mentioned. It appears however, from authentic data, that the translation of the Septuagint is to be assigned to the reign of Ptolemy Philadelphus, under whose auspices historical testimony affirms it to have been undertaken.

As collateral testimony corroborating the foregoing, and therefore confirmatory of Volney's statements, the following may also be quoted.

"The best edition of the LXX is that of Dr. Grabe, which was published in the beginning of the present century, (1800). He had access to two MSS, nearly of equal antiquity, the one found in the Vatican library at Rome, the other in the royal library at St. James's, which was presented to Charles I. by Cyril, patriarch of Alexandria, and hence is commonly called the *Alexandrine MS.*"¹

And, again, the following, in further confirmation may be adduced² :—

"Septuagint *Chronology*, the chronology

¹ Encyclopedia, Art. Septuagint.

² Ibid.

which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons 1500 years more from the creation to Abraham than the Hebrew bible. Dr. Kennicot, in the dissertation prefixed to his Hebrew bible, has shown it to be very probable, that the chronology of the Hebrew scriptures, since the period just mentioned, was corrupted by the Jews, between the years 175 and 200, and *that the chronology of the Septuagint is more agreeable to truth.* It is a fact, that during the second and third centuries, the Hebrew scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians. The Jews had therefore a very favourable opportunity for this corruption. The following is the reason which is given by oriental writers: it being a very ancient tradition, that the Messiah was to come in the sixth chiliad, because he was to come in the last days (founded on a mystical application of the six days creation), the contrivance was *to shorten the age of the world, from about 5500 to 3760; and thence to prove that Jesus could not be the Messiah.* Dr. Kennicott adds, that some Hebrew copies having the larger chronology, were extant till the time of Eusebius, and some till the year 700."

In continuation, and for the further eluci-

dation of this article, the following quotation may also be given ¹ :—

“*An enquiry into the history of the Jewish Manuscripts.*” First, as respects the books of *Kings* and *Samuel*. “The chronicle entitled *Kings*, which we possess, including also that called *Samuel*, is, as is well known, an *abridgement*, an *extract* of Hebrew books more ancient and more voluminous. In it we see repeated after the death of most of the kings, this phrase, ‘*The rest of the acts, of this king, are they not written in the book of the Chronicles of the Kings of Judah?*’ We even find a *History of the reign of Uzziah*, written by Isaiah, mentioned in it, and the book of one *Ichar*, the *Just*, later than Daniel; as also entire fragments of *Jeremiah*. This chronicle is, therefore, a posthumous or tardy compilation of original writings: and the skill and fidelity of the compiler, are become the measure of the accuracy of the books, without taking into account the fidelity of the original authors. This computation could not be made before the reign of Evil-Merodak, king of Babylon, where it ends; and might be much later. It is attributed to Ezra, which is possible, but not demonstrated. There may be two motives for it.

¹ *New Researches*, vol. 1, part 2, § 6.

First, the original manuscripts being no doubt single, each on its subject, the anonymous compiler, most certainly a Levite, got credit for making known in any way their contents, and for having composed a book short, easily copied, and communicated.

Secondly, all Hebrew books composed before the captivity of Babylon, had been written in the ancient national character, which is the *Samaritan-Phenician*. During the captivity, the portion of this people residing at Babylon, was by the *king's order*, educated in the Chaldaic manners and sciences, and consequently contracted the habit of the *Chaldean* character, which is our present *Hebrew*. After the captivity, this portion, composed principally of the rich and priests, found the use of the ancient letter inconvenient; it fell into oblivion, and it was rendering an agreeable service to letters, to make in the Chaldaic character, an extract of the books written in the Samaritan letter. In after times, the originals were lost by accident or ancientness, the extract remained, and got into circulation. *New books do not inspire great respect*. The priests, who procured copies of them, might have had good reasons for making some corrections, for writing some marginal notes; hence the first various readings. The silence

and peace of the reign of the Persians covered these operations. Alexander appeared ; wars recommenced ; and the autographical manuscripts were destroyed, or were no longer known. The Jews, after their dispersion by the Assyrians and Babylonians, were spread over the whole Persian empire. Protected by Alexander and the Ptolemies, they had active commercial and financial relations with the Greeks ; their youth learned their language. The second Ptolemy founded the library of Alexandria,¹ the director Demetrius, a friend to the arts, desired to have the Jewish books ; their translation was perhaps solicited by the powerful Jewish corporation inhabiting that city. One of their learned men, several years after, under the supposed name of *Aristæas*, related this event with fabulous circumstances, which credulity admitted, but which a judicious criticism has proved to be a heap of improbabilities. This work, like all works of the kind, must have been done by learned men, consequently not rich, who were encouraged and paid by those who were so. The diversity of style proves the diversity of persons, and also the difference of a number of passages from our Hebrew text, which they often paraphrase, shews them to have been much less scrupulous than

1 About 277 before Jesus Christ.

we, or to have had other manuscripts ; besides, several evident errors in geography, demonstrate, that at this epoch, the chain of good traditions was already broken. The manuscript produced by this labour, must have been deposited in the public library of King Ptolemy, and become the model of all those in circulation. It was never cited. It must have burnt in the conflagration, under Julius Cæsar. From copy to copy, the errors of transcribers introduced various readings, and the Greek text was as defective as the Hebrew : a little more than a century after this operation, the Greek kings were driven out of Judea for their vexations ; the Jewish spirit revived under the Asmoneans. The ancient customs were attempted to be introduced : medals were struck in the Samaritan character, that is, in the *old Hebrew*. Books were written in Hebrew which were supposed to be ancient, such as Daniel, Tobit, Judith, Susanna, &c. The *Paralipomena*, that is, the *things omitted* by the book of Kings, were composed through rivalry, and their anonymous author, bigotted and obscure, far from being so well informed as that of Kings, introduced real errors of facts and of geography : no doubt, it is to this period, little known in its details, that we are to attribute the grand schism that took place between the

Hebrew and Greek, concerning the chronology of the Patriarchs, one reckoning from the Jewish creation to our era, 5508 years, while the other only counts 4000. The Roman power revived in Asia, in preference to the Latin, the Greek idiom, which still existed. Christianity arose: disputes of sects broke forth, manuscripts were multiplied and altered; each church had one. In fine, after an anarchy of 320 years, the council of Nicée produced from the midst of factions that unity of doctrine always solicited by the political and civil authorities. Our four gospels were chosen from among more than thirty; the manuscripts from which our Bibles are taken, were also chosen *without discussion*; which would never have ended. From this time all that differed were proscribed. Omar came in the seventh century. The library of Alexandria was burnt, and it is only because the chronicle of Eusebius, written before the council (of Nicée,) has preserved one phrase, and that the city of Alexandria, the seat of knowledge, maintained its independence, that there came down to us, in the midst of so many difficulties, two gleams of truth. Let us felicitate ourselves for possessing it on so many other points!"

Notwithstanding our Critic's gratuitous assumption, therefore, that no authentic documents

or data exist relative to the Jewish computation of the six thousand years having already nearly elapsed since the supposed creation of the world, the computation of the Seventy, or Elders of the people, contained in the Septuagint, must be assumed as constituting the coincidence asserted by Volney; and which "produced considerable fermentation in the minds of the people."

The subsequent remarks to the end of this chapter, the fourteenth, relative, according to our Critic, to the utter improbability of the foundation of Christianity on such a basis as that illustrated and demonstrated by Volney, scarcely require comment; and admitting the representations of Volney as incontrovertible, we proceed with our investigation of the fifteenth chapter, in which Mr. Hails appears to concentrate all his force of criticism, argumentation, and attempted refutation, in vindication of Christianity:—with what success, an investigation of his specious and absurd statements will sufficiently determine.

CHAPTER XX.

ON THE MYTHOLOGICAL HISTORY, AS CONSTITUTING THE
BASIS OF THE SYSTEM OF CHRISTIANITY.

WE need not penetrate far into the fifteenth chapter of the Remarks, in order to discover the absurdity of the reasoning, and the manifest contradictions into which its author is unavoidably led in support of his specious argumentation. In the first place we find a critical disquisition on Volney's representations or analogies adduced respecting the mythological history, in which "the following traditions were recorded ;¹ 'That, *'in the beginning, a man and a woman had, by their fall, brought sin and evil into the world'* ; that " By this was denoted the astronomical fact of the celestial Virgin and the Herdsman, (Bootes,) who, setting heliacally at the autumnal equinox, resigned the heavens to the wintry constellations,

¹ Ruins, chap. xxii. sec. 13.

and seemed, in sinking below the horizon, to introduce into the world the genius of evil, Ahrimanes, represented by the constellation of the Serpent." Our Critic's attempted refutation or contradiction of this, is directly opposed to the truth, since "if" our Critic himself "had known anything of astronomy, *he* certainly would not have so wantonly attempted to impose upon the ignorant," as he says, "the heliacal setting of Virgo, is not a resignation of the heavens to the wintry constellations, to Ahrimanes, &c., but that in something less than a month, emerging from the sun's rays, she rises heliacally, and continues her reign through winter and spring." This assertion therefore, that the heliacal setting of Virgo, is not a resignation of the heavens to the wintry constellations, is directly false; since the sun, subsequently to this, advances into the wintry constellations Libra, Scorpio, &c., in perfect conformity with Volney's representations; and which in fact is afterwards admitted by our Critic in the assertion, that soon after, "she (Virgo) rises heliacally, and continues her reign through winter and spring." The subsequent observations are of a character with the preceding on the further statements, "*That the woman had decoyed and seduced the man.*" "And in reality, the Virgin setting first, appears to draw

the Herdsman (Bootes) after her ” ; and as stated in the note to this, “ In a physical sense, to seduce, *seducere*, means only to attract, to draw after us.” It is remarked by our Critic, that as the Virgin seduces the man, so the man seduces the serpent which comes after; this however forms no species of objection to Volney’s statements—that in reality the virgin setting first appears to draw the Herdsman Bootes after her; the position of the serpent is in perfect accordance with the mythological system, since the heliacal setting of the Virgin and Bootes is a resignation of the heavens to the wintry constellations, to Abrimanes, &c., represented and designated by the constellation of the Serpent.

The remarks on the next part of the mythological history are scarcely entitled to comment; their inconsistency is palpable, and they admit of instant and easy refutation. Respecting the ensuing part of the mythological history, “ *That the woman had tempted him, by offering him fruit, pleasant to the sight and good for food, which gave the knowledge of good and evil,*” “ Manifestly alluding to the virgin, who is depicted holding a bunch of fruit in her hand, which she appears to extend towards the Herdsman ” ; it is remarked, “ depicted holding a bunch of fruit! where? In Volney’s book! We call for the authority on

which these *savans* rest their assertions, that the ancients had any such artificial celestial globes as are used by modern astronomers. We utterly deny the possibility of any one proving the existence of such, in those times of which we speak, or of *any such classification of stars* as we now have. Could they shew that such is the case, and would they preserve any consistency in what they advance, we would enquire if they find any analogy between the figures on the modern globes, and those of the long vaunted zodiacs of Dendéra and Esné? We indeed know that no such resemblance exists. Nor is it a bunch of fruit which the Virgin holds in her hand; but an ear of corn: a bright star of the first magnitude, the name of which, *Spica Virginis*, leaves no one to puzzle himself as to the nature of the *fruit*, nor why this estival sign bears in her hand, an ear of corn." Now respecting these contradictory and gratuitous assertions, taking them *seriatim*, it may be remarked, that there is authority which confirms the existence of "such a classification of stars as we now have", in those times alluded to:—but that no authority, certainly exists of "any such artificial globes as are used by modern astronomers" having been used by the ancients. The gratuitous denial of an analogy between the figures on the modern globes, and

those of the zodiacs of Dendéra and Esnè amounts to nothing, since, as has been already seen, the testimony of eye witnesses (amongst the principal of these, M. Nouet, cited in the *New Researches*) must utterly disprove our Critic's idle commentaries. The absurdity is, in fact, increased by his remarks on the bunch of fruit which the Virgin is depicted as holding in her hand, and which it is asserted is not a bunch of fruit but an ear of corn, a bright star of the first magnitude, the name of which, *Spica* (an ear of corn) leaves no one to puzzle himself as to the nature of the fruit:—so that after all Mr. Hails's argumentation, it is admitted to be an ear of corn or fruit, which is perfectly conformable to Volney's statements, as to the Virgin being depicted holding a bunch of fruit, which she appears to extend towards the Herdsman.

In further illustration, however, the following may be adduced:¹ “In fact, take a celestial sphere, painted after the manner of the ancients; divide it by the circle of the horizon into two halves: the upper one, heaven of *summer*, heaven of light, of heat, of abundance, the kingdom of Osiris, god of all good; the other half shall be the inferior heaven (*infernus*), the heaven of

¹ *New Researches*, vol. i, ch. 16. Of the mythology of Adam and Eve.

winter, the seat of darkness, of privation, of sufferings, the kingdom of Typhon, god of all evil. To the west, and towards the autumnal equinox, the scene offers a constellation represented by a *man* holding a sickle, a *labourer*, who every evening descends lower and lower in the inferior heaven, and seems to be expelled from the heaven of light; after him comes a *woman* holding a bunch of fruit *pleasant to the eyes, and good for food*: she also descends every evening, and seems to *push on* the man, and *cause his fall*: under them is the great serpent, a constellation characteristic of the mud of winter, the *Python* of the Greeks, the *Ahriman* of the Persians, whose epithet in Hebrew is *Aroumt*. Not far from them is the *ship*, attributed at one time to *Isis*, at another to Jason, to Noah, &c.; and at one side is *Perseus*, a winged genius, holding a flaming sword in his hand, as if to threaten. Here we have all the characters in the drama of Adam and Eve, which was common to the Egyptians, Chaldeans, and Persians, but which was modified according to times and circumstances. Among the Egyptians, this woman, (the *Virgin* of the Zodiac,) was *Isis*, the mother of the *little* Horus, that is, of the sun of winter, which, weak and languishing like a child, spends six months in the inferior sphere, to re-appear, at the vernal

equinox, *vanquisher* of Typhon and his giants. It is remarkable, that in the history of Isis, Taurus appears as the equinoctial sign, whereas among the Persians, it is *Aries* or the *Lamb*, under which emblem the God Sun comes to *repair the evils of the world*: hence we may infer that the version of the Persians is posterior to the twenty-first century before our era, in which Aries became the equinoxial sign, whilst the Egyptian version can and ought to ascend nearly to 4200 years, at which period Taurus became the sign of the vernal equinox."

We have, therefore, conclusive evidence of the legitimate derivation of the mythological character of Adam and Eve, (the Virgin and Bootes,) agreeably to Volney's illustrations, and which the Author of the Remarks labours in vain to disprove. To proceed with further criticisms, we find an attempt at a refutation of the following portion of the mythological history—" *That from this virgin would be born, would spring up a child, that should crush the serpent's head, and deliver the world from sin,*"—that "by this was denoted the Sun, which at the period of the summer solstice, at the precise moment that the Persian Magi drew the horoscope of the new year, found itself in the bosom of the Virgin, and which, on this account, was represented in their astrological

pictures in the form of an infant, suckled by a chaste virgin, and afterwards became, at the vernal equinox, the Ram or Lamb, conqueror of the constellation of the Serpent, which disappeared from the heavens." On this it is remarked, "it is impossible that the sun should have been in the summer solstice, in *Virgo*, and in the *Ram*, at the vernal equinox: no horoscope of the twelve celestial houses was ever drawn by the most bungling astrologer, in which the summer solstice could be five signs, or 150 degrees distant from the first degree of *Aries*." In answer to this it may be remarked, that it is not said by Volney that, at the *precise* period of the summer solstice, the sun was in *Virgo*, but that, at or about the period of the summer solstice (in this case subsequent to it), "at the precise moment that the Persian Magi drew the horoscope of the new year, [the sun] found itself in the bosom of the Virgin; and afterwards became at the vernal equinox the Ram or Lamb conqueror of the constellation of the serpent which disappeared from the heavens." The expression of the summer solstice may here therefore be fairly employed for the summer quarter of the year, the solstice happening about *Cancer*; consequently no such inconsistency as that inferred by the Critic has, or can have existence.

It is then stated, subsequently to the foregoing:¹ “we are next informed, ‘that in his infancy, this restorer of the divine or celestial nature, would lead a mean, humble, obscure, and indigent life.’—‘By which was meant that the winter sun was humbled, depressed below the horizon, and that the first period of his four ages, or the seasons, was a period of obscurity and indigence, of fasting and privation.’—Now if the sphere was projected in Egypt, Nubia, or the Arabian shore of the Red Sea, may we not enquire how much of inconvenience the inhabitants of those countries feel by the humiliation and depression of the sun? Certainly the sun does not sink below the horizon (except at night) but to those who inhabit the polar regions.” It is stated by Volney, in a note to the sixteenth chapter of the *New Researches*,² that “properly speaking, the system of the *two principles*, considered with respect to winter and summer, is not applicable to the climate of Egypt, where winter is a mild and agreeable season; we may assert it is not there a primitive and natural system. But when the priests had acquired a general knowledge of the phenomena of the globe, as well by their own labours as by the accounts of the Phenicians and Scythians; then, compre-

¹ Remarks, c. 15.

² Vol. 1.

hending in one general view the operations of vegetative and animated nature, they imagined the hypothesis which divided it into a principle of life, which was the *sun* and a principle of death which was cold and darkness; and it is on this foundation, in many respects true, that fictions have been erected which have disfigured every thing!"

In conformity with this it is therefore clearly deducible, that Egyptian priests or Persians might or did construct spheres from the information received from the Phœnicians and Scythians, although the same phenomena, with respect to the sun or seasons, did not occur in Egypt, Persia, &c.

According to Volney however,¹ the precise situation is indicated to which the *primitive* theatre of astronomical observation is to be referred—*viz.* "in latitude forty-nine degrees, twenty minutes, (north,) where the longest day in the year is sixteen hours ten minutes, and the shortest, eight hours five minutes. But this latitude is about twelve degrees more to the north than the towns of *Bactre*, or *Balkh*, and Ourmia, assigned by history as the theatre of Zoroaster's actions. This latitude is far beyond the frontiers of the Persian empire, at whatever period we take it.

1 New Researches, vol. 1, chap. xvii.

It falls in Scythia, either to the north of lake Aral and the Caspian, or at the sources of the *Irtisch*, *Ob*, *Jenisci*, and *Selinga* rivers: it is found in the country of the ancient great Scythians, (or Massagetæ,) who contended for antiquity with the Egyptians, according to Herodotus." The same ideas of metaphorical language may therefore have been used respecting the sun and seasons by priests in Egypt, Persia, &c., without "any such sensible depression of the sun, nor any such difference in the length of time it is above the horizon, as in higher latitudes," which, as our Critic pretends, constitutes a defective representation by Volney.

The Author of the Remarks, proceeds with the remaining portions of the "mythological history," in continuation of which it is stated, respecting the Sun—"that being put to death by the wicked, he would gloriously rise again, ascend from hell into heaven, where he would reign for ever," that "by these expressions was denoted the life of the same Sun, who, terminating his career at the winter solstice, when Typhon and the rebellious angels exercised their sway, seemed to be put to death by them: but shortly after revived, and rose again in the firmament, where he still remains." On this our Critic says "when was he (the sun) ever banished from that

firmament in which he still remains ? Who would not implicitly yield themselves to the guidance of Volney ? What convincing arguments ! What classical language ! What beautiful metaphors ! ‘ By being put to death—was described the life of the same sun.’” It is to be remarked, that this again is misrepresentation, as Volney says “ By these (the preceding) expressions was described the life of the same sun,” who seemed to be put to death, “ but shortly after revived and rose again.”

In the next place it may be remarked that, the language being metaphorical, a greater latitude is of course allowed ; but in the instances adduced, Volney’s statements are manifestly conformable with truth and reason. We find next enumerated the astrological and mysterious names applied to the sun ; the etymologies of which are given by Volney, and under which astrological or allegorical names, the sun is (allegorically) worshipped, this constituting the basis of the system of Christianity :—*viz.* that “ these traditions went still farther, specifying his astrological and mysterious names, maintaining that he (the sun) was called sometimes *Chris* or *Conservator* ; and hence the Hindoo god *Chris-en*, or *Christ-na* ; and the Christian *Chris-tos*, the Son of Mary. That at other times he was called *Yés* by the union of three letters, which, according to their

numerical value, formed the number 608, one of the solar periods. And which, with a Latin termination has become *Yes-us* or Jesus; the ancient and cabalistical name given to young Bacchus, the clandestine son of the virgin Minerva, who in the whole history of his life, and even in his death, calls to mind the history of the God of the Christians; that is, the star of day, of which they are both of them emblems."

The Author of the Remarks subsequently attempts a refutation of these etymologies—but with what degree of success very little investigation of his arguments will determine. Previously to this however, we find some remarks on the conclusion of the discourse by Volney's Orator, respecting the "manner in which the rest of this system¹ was formed in the chaos and anarchy of the three first centuries; how a multiplicity of opinions divided the people, all of which were embraced with equal zeal and retained with equal obstinacy, because alike founded on ancient tradition, they were alike sacred." How that "at the end of three centuries, government having espoused one of these sects, made it the orthodox religion, that is to say, the predominant religion, to the exclusion of the rest, which on account of their inferiority,

¹ Christianity.

were denominated heresies; how, and by what means of violence and seduction this religion was propagated and gained strength, and afterwards became divided and weakened; how, six centuries after the innovation of Christianity, another system was formed out of its materials and those of the Jews, and a political and theological empire was created by Mahomet, at the expense of that of Moses and the vicars of Jesus."

Our Critic contends that these arguments depend on the assertions contained in the thirty-seventh note to the Ruins, *viz.* that "there are absolutely no other monuments of the existence of Jesus Christ as a human being, than a passage in Josephus (*Antiq. Jud. lib. 18, c. iii.*) a single phrase in Tacitus, (*Annal. lib. 15, c. xlv.*) and the Gospels." That "the passage in Josephus is unanimously acknowledged to be apocryphal, and to have been interpolated towards the close of the third century (Traduit de Josephe par M. Gillett), and that of Tacitus is so vague and so evidently taken from the deposition of the Christians before the tribunals, that it may be ranked in the class of evangelical records," &c. These our Critic proceeds to comment on, and remarks that it is a violation both of truth and of all the proprieties of language to call the passage in Tacitus, which is quoted in the Remarks, 'a

single phrase.' Now the term *a single phrase* may with perfect propriety be assumed as comprising or extending to one sentence, treating only of one particular object or subject, and the circumstances connected with it: which strictly applies to what Volney denominates a single phrase, and which our Critic fails to controvert, since manifestly the precise sentence applying to Jesus Christ is confined to the following: "Auctor nominis ejus Christus, Tiberio imperitante per procuratorem Pontium Pilatum, supplicio affectus erat." "The founder of that (the Christian) name, was Christ, who suffered death in the reign of Tiberius, under the procurator Pontius Pilate." Our Critic says "is this we ask 'a single phrase' taken from the depositions of the Christians?" It must be replied, that "a single phrase," applies to the reputed founder of Christianity, but that other phrases connected with it extend of course to several, and in this sense our Critic's further observations are in fact nugatory.

We find in the next instance a denial that the passage in Josephus is apocryphal, an assertion which the Author of the Remarks labours to disprove;—his reasonings on this subject are however clearly conjectural, and amount in fact to a begging of the question, or the *petitio principii*. Our Critic's additional authorities, not only do

not confirm, but they lend no weight to his positions relative to the existence of Jesus Christ as a human being, since these authorities, Juvenal, Suetonius, Pliny, &c. refer to circumstances connected with the Christians, such as their persecutions and punishments, &c., and therefore cannot be considered as confirming *the evidence* of the 'single phrase' of the historian Tacitus.

CHAPTER XXI.

ETYMOLOGICAL, HISTORICAL, AND METAPHYSICAL DIS-
QUISITIONS.

THE Author of the Remarks in the next place attempts a refutation of Volney's analysis of the astrological and mysterious names of *Chris-en*, *Chris-tos*, &c., and says "with the confidence of a Brahmin, Volney informs us that *Chris*, *Chris-en*, or *Chris-na*, signifies a conservator; while those who are acquainted with the Indian languages, assure us that *Chris-na* signifies not *conservator*, but *black*; but whatever it means, it has no affinity with the original name of him to whom Volney applies it, either in signification or sound, until it is translated into a language foreign to that in which it was first used. *Chris-na* has no more affinity either in sound or signification, with the word in Hebrew or Syro-Chaldaic, of which *Χριστος* is the translation, than *Yahouh* has in

sound with $\Delta\iota\alpha$, the word used by Diodorus, which, although the same in signification as Youpiter (the name Volney represents him as using) is sufficiently different in sound to ruin his deduction. The word for Christ in Hebrew is משיח, *Mashiach*, or as we usually sound it, in English, *Messiah*, and ישוע המשיח, *Yeshua ha-Mashiach*, signifies 'the Saviour, the Anointed,' not 'the black', which last is the meaning of *Crishna*."

On these critical definitions of the terms under consideration, it may first be observed, that it is a perfectly arbitrary assumption to assert that the word for Christ in Hebrew is *Mashiach*, or *Messiah*: this may more properly speaking signify the Anointed, having the root משה, *Mashach*, he anointed, which therefore, to use our Critic's own words, "is sufficiently different in sound (from Christ) to ruin his deduction." We have *Yeshua*, rendered by Saviour; this then comprehends the syllable Yês, which forms, according to Volney, with a Latin termination, *Yes-us*, Jesus; the letters of which syllable Yês, according to their numerical value, form the number 608, one of the solar periods.

With respect to this number 608, as applied to the sun, we find the Greek numerals $\Upsilon\eta\varsigma$, Yês, to form it, as above stated: viz. Υ 400, η 8, ς 200, = 608. To this however may be added the fol-

lowing from a work recently published on the Celtic Druids.¹ It is at first remarked respecting the Cycles of the ancients, that "the sacred name of Sol was *SPH*, Phré, the numerals of which make 608 in the Coptic"; and with respect to the Druidical circles at Abury, Stonehenge, &c. it is remarked, "the most extraordinary peculiarity which the Druidical circles possess, is that of their agreement, in the number of stones of which they consist, with the ancient astronomical cycles. At Abury we find all the outward circles and avenues make up exactly the 600, (the Neros cycle)." And again it is stated with respect to the temple at Stonehenge, after noticing the oriental cycle of Virhaspata, the Nestorian cycles, &c., "the Trilithons are seven in number, equal to the seven planets";² thus corroborating the knowledge of the ancients in astronomy, or of their having been acquainted with the number of seven planets, either revolving round the sun, or, the sun being included in the number of seven.

To proceed however with the proofs adduci-

1 By Godfrey Higgins, Esq. F. S. A. in 4to.

2 This may be noticed as another confirmation of the positions previously established, or rather of the dogmata of Volney * relative to the seven planets:

* *Revue*, chap. 22, sect. 2.

ble respecting the number 608 in addition to those already remarked on, it is further stated in the work alluded to, on the Celtic Druids, that "if all the stones of the temple of Abury be taken, except the inner cycles, you will have the number 608, a very curious number, the sacred number of the God Sol, already described;" &c.

In the above quotations we have the syllable ~~ph~~ phré, forming in the Coptic 608; and alike in the Greek numerals, viz. ϕ 500, ρ 100, η 8, = 608. These remarks therefore, may be assumed as sufficiently confirmatory of Volney's illustrations.

With respect to these astronomical principles, as indicated in the arrangement and numbers of stones, forming the temples of Abury, Stonehenge, &c., agreeably to the illustrations just given, it may be remarked, that their connection or derivation is found to be through the principles of Druidism, as immediately connected with these temples; and that these principles are to be associated with the Cabiric rites or ceremonies, the universality and antiquity of which are admitted by the Author of the Remarks in his attempts to prove these; and also their being associated in name with the Hebrew, agreeably to the following passage: ¹ "The most ancient pagan

¹ Remarks, c. 9, part 2.

rites of which we read, are those of the Cabiri." The name Cabiri is clearly Hebrew or Punic, and signifies great, or potent, and is applicable to the ante-diluvians who survived the deluge. "In after times they were called by several other names, as Dioscuri, Corybantes, Samothraces, &c. Of these names, the first two are nearly synonymous, the first signifying children of the gods, the other, that they were near unto the gods, from the Hebrew or Punic verb, קרב [קבר], *to draw near*." It may be remarked, that in the word Dioscuri, we have the genitive of Dis—Dios, one of the names of Jupiter, which has been already commented on. It is further observed by the Author of the Remarks, "Strabo identifies the orgies of the Curetes, in memory of the mystic birth of Jupiter, with those of Bacchus, Ceres, and the Phrygian Cybele;¹ and the Orphic verses do the same. Euripides unites the orgies of Cybele, as celebrated in Asia Minor, with the Grecian mysteries of the Bromian Dionusus, and with the Cretan rites of the Cabiric Corybantes. Mnaseas (an historian of repute, quoted by the scholiast on Apollonius) tells us that the Cabiric gods of Samothrace, were Bacchus, Ceres, and Proserpine; and the Samothracian deities were the druidical Gods, and the mysteries of the

1 Identical with Astrea, the constellation Virgo, &c.

Celtic demons were the very same as those of the Samothracian Cabiri; consequently they were the same as those of Greece, Phrygia, Cyprus, Phenicia, and Egypt." Our Critic draws the inference that "from this brief sketch of those ancient SACRA, their universal prevalence in all the Pagan nations, and their undeniable identity, from Britain and Ireland, to the shores of the Red Sea, the Persian Gulf, and India, it is reasonable to conclude that they must have had their origin while the human race formed one great community." That "such a congregation of the post-diluvian men is that described by Moses, in the plain Shinar," &c.

This has been already noticed, and it is presumed sufficiently confuted; and respecting the quotations just given, it may be remarked that our Critic himself admits a considerable portion of the facts which confirm the positions we have assumed; and which corroborate Volney's illustrations. We have however further to remark on the meaning of Chris, Chris-en, Chris-na, Christos, &c. The Author of the Remarks says, "those who are acquainted with the Indian languages, assure us that *Crishna* signifies, not *conservator*, but *black*." Volney however does not say *Crishna*, but *Christ-na*; and it is stated in the recapitulation of the religion of the Brahmins,

in the chapter of the Problem of religious contradictions, that Vichenou, the preserver of the universe, "became incarnate under the form of the Black Shepherd, and bearing the name of *Chris-as*, rescued the world from the venomous serpent Calengam, whose head he crushed, after having himself received a wound in his heel:" this being certainly analogous with Genesis, ch. iii, ver. 15, "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed;¹ it shall bruise thy head, and thou shalt bruise his heel." In an analysis of the meaning and derivation of Chris, or Conservator, the following is given by Volney, in note 98, of the Ruins. "The Greeks used to express by *x*, or Spanish iota, the aspirated *h* of the Orientals, who said *h̄aris*"; consequently *ch* being substituted for *h̄*, forms Chris. "In Hebrew, *heres* signifies the Sun, but in Arabic the meaning of the radical word is, to guard, to preserve; and of *h̄aris*, guardian, preserver. It is the proper epithet of Vichenou, which demonstrates at once the identity of the Indian and Christian Trinities, and their common origin. It is manifestly but one system, which, divided into two branches, one extending to the east, and the other to the west, assumed two different forms; its principal

1 The offspring—the Sun—Chris.

trunk is the Pythagorean system of the soul of the world, or *Jou-pâter*. The epithet *pater*, or father, having been applied to the demi-ourgos of Plato, gave rise to an ambiguity which caused an enquiry to be made respecting the son of this father. In the opinion of the philosophers, the son was understanding, *Nous* and *Logos*, from which the *Latins* made their *Verbum*. And thus we clearly perceive the origin of the eternal Father, and of the *Verbum* his Son proceeding from him, (*Mens ex Deo nata*, says Macrobius); the *anima*, or *spiritus mundi* was the Holy Ghost; and it is for this reason that Manes, Basilides, Valentinus, and other pretended heretics of the first ages, who traced things to their source, said, that God the Father was the supreme inaccessible light, (that of the heaven, the *primum mobile*, or the *aplânes*); the Son, the secondary light resident in the sun, and the Holy Ghost, the atmosphere of the earth; hence among the Syrians the representation of the Holy Ghost by a dove, the bird of Venus Urania, that is, the air. We may further observe, that if *Chris* comes from *Harisch* by a *chin*, it will signify *artificer*, an epithet belonging to the sun. These variations, which must have embarrassed the ancients, prove it to be the real type of Jesus, as had been already remarked in the time of Tertullian. 'Many,' says this writer, 'suppose

with greater probability, that the sun is our God, and they refer us to the religion of the Persians.' Apologet. c. 16."

Our Critic's subsequent remarks in the seventeenth chapter being for the most part or wholly independent of the Ruins, and dealing in general assertions, may be passed over; and we come to the eighteenth chapter, where he proceeds with the concluding chapter of the Ruins, "End of all religions the same," and "Solution of the problem of religious contradictions." Our Critic says respecting the former, "who would suppose the great end to be—that priests may lead a life of ease and wealth, of pleasure, honour, and uncontrolled power?" It may be replied, that these allegations, or rather statements given in the Ruins, are in a general sense undoubtedly true; and that in Note 2, respecting the dialogue between the people and their governors, the statements are perfectly just: *viz.* that "this dialogue between the people and the indolent classes, is applicable to every society; it contains the seeds of all the political vices and disorders that prevail, and which may thus be defined: men who do nothing, and who devour the substance of others; and men who arrogate to themselves particular rights and exclusive privileges of wealth and indolence. Compare

the Mamlouks of Egypt, the nobility of Europe, the Nairs of India, the Emirs of Arabia, the Patricians of Rome, the Christian Clergy, the Imans, the Bramins, the Bonzes, the Lamas, &c. and you will find in all the same characteristic feature,—‘Men living in idleness at the expense of those who labour.’”¹

Also, in note 106, it is remarked on the text, that “*they, (the priests) made themselves in turns astrologers, casters of planets, magicians, &c.*” What is a magician, in the sense in which the people understand the word? A man who by words and gestures pretends to act on supernatural beings, and compel them to descend at his call and obey his orders. Such was the conduct of the ancient priests, and such is still that of all

¹ Note, *En passant*—It is certainly to be lamented that the progress of political renovation in Europe, has not been commensurate with the ardent desires of the friends of liberty, humanity, and justice. For instance, amongst the continental states, in the unsuccessful attempts for the establishment of liberty and the national independence, there ranks foremost in the scale, the kingdom of Poland, which is again compelled to succumb to the colossal power and barbarous despotism of the Russian Empire, itself being designated as forming an integral part thereof; and this in violation of the law of nature and law of nations. The adverse fate of which kingdom, (Poland,) induces a reiteration of M. Volney’s reflection, contained in Note (1) as applied to the condition of Poland:—of which, once ameliorated condition—“Alas! the Ruins!”

priests in idolatrous nations, for which reason we have given them the denomination of magicians.

And when a Christian priest pretends to make God descend from heaven, to fix him to a morsel of leaven, and to render, by means of this talisman, souls pure and in a state of grace, what is all this but a trick of magic? And where is the difference between a Chaman of Tartary, who invokes the genii, or an Indian Bramin, who makes his Vichenou descend in a vessel of water to drive away evil spirits? Yes, the identity of the spirit of priests in every age and country, is fully established! Every where it is the assumption of an exclusive privilege, the pretended faculty of moving at will the powers of nature; and this assumption is so direct a violation of the right of equality, that whenever the people shall regain their importance, they will for ever abolish this sacrilegious kind of nobility, which has been the type and parent stock of the other species of nobility."

The Author of the Remarks says, "if the assertions quoted needed any other refutation than to read them, we would ask, how a numerous society of designing men had unanimously agreed together to impose upon the rest of mankind, by means of one common instrument, religion? How strange is it that they should all

make use of the same means of attaining the end they proposed! Does it not point out, with sufficient perspicuity, that, although religion is a subject in which men are very liable to be imposed upon, it is one, on the necessity of which all men are agreed? Could men thus universally think it necessary, if it was not, and if the opinion did not arise out of a law of their nature? Religion, as we have sufficiently shewn, is an institution of God, intended for the manifestation of his own glory, in the happiness of his rational creatures: designing men, taking advantage of this, in all cases of false religion, have daringly ingrafted upon the divine institutions, inventions of their own, intended to give them greater influence in the state, and enable them to acquire more wealth; in which manner they have, from time to time, made innovations, until almost every vestige of the original institution has been obliterated." These last observations are most certainly confirmatory of Volney's statements respecting the priests, &c., which have been quoted; and in opposition to our Critic's assertions respecting the institution of religion, the following may be quoted from the thirteenth section, twenty-second chapter of the Ruins, which concludes this section, and the Orator's discourse, viz. "that the whole history of the spirit of religion is

merely that of the fallibility and uncertainty of the human mind, which, placed in a world that it does not comprehend, is yet desirous of solving the enigma : and which, the astonished spectator of this mysterious and visible prodigy, imagines causes, supposes ends, builds systems ; then finding one defective, abandons it for another, not less vicious ; hates the error that it has renounced, is ignorant of the new one that it adopts ; rejects the truth of which it is in pursuit, invents chimeras of heterogeneous and contradictory beings, and, ever dreaming of wisdom and happiness, loses itself in a labyrinth of torments and illusions."

Our Critic, in commenting on the twenty-third chapter,¹ "End of all religions the same," attempts to prove an exception in the case of Christianity ; and it is said that although "We lament that, in far too many instances, men have attempted to make the Christian religion a political engine, it is incapable of being so employed ; it must first be corrupted ; it is not a political religion, and a pseudo Christianity alone can be used for such a purpose."

We next find Mr. Hails, in approaching the conclusion of his work, commenting on the arguments respectively adduced between the legisla-

tors and the people, as represented in the Ruins;¹ the one class of arguments relating directly to the evidence of the senses, and the other to objects or subjects not discoverable by sensation. After a discussion of which arguments the legislators address the people as follows, “‘Nations,’ said they, ‘how is this to be accounted for? We proposed to you certain questions, and you were all of one opinion, without distinction of race or sect: fair or black, disciples of Mahomet or of Moses, worshippers of Bedou or of Jesus, you all gave the same answer. We propose another question, and you all differ! Whence this unanimity in the one case, and this discordance in the other? The group of simple and untaught men replied: ‘the reason is obvious. Respecting the first questions, we see and feel the objects; we speak of them from sensation: respecting the second, they are above the reach of our senses, and we have no guide but conjecture.’ ‘You have solved the problem,’ said the legislators; ‘and the following truth is thus by your own confession established: Whenever objects are present, and can be judged of by your senses, you invariably agree in opinion; and you differ in sentiment only when they are absent, and out of your reach.’”

This rational solution, consistent with fact,

¹ Concluding chapter.

and just argumentation, more especially as respects every system of religious worship, the Author of the Remarks attempts to refute by a series of metaphysical questions; the replies to which may in fact be in strict accordance with the arguments attempted to be confuted. The reply to the question, "Do we know nothing of mind but through the medium of the senses?" may be given as follows;—that the developement of the mental phenomena, or the faculties of the mind, must be dependent on sensation or the agency of the senses; and, to pursue the subject to its minutest limits, it may unquestionably be affirmed, that the *knowledge* of the *designations* applied to the mental faculties, such as those of reasoning, of judgment, of reflection, &c., must have primarily been derived, or rather received, through the medium of the senses; either by the organs of sight or sound,—that is, from reading or hearsay. It may therefore be indisputably affirmed that all the mental faculties and phenomena, or the highest abstractions of the mind are, by analysis, resolvable into the agency of sensation; or of ideas derived from, and received through, the medium of sense. This is strictly consistent with the doctrines taught and illustrated by the high authorities adduced by our Critic, *viz.* of Locke, Reid, Stewart, &c.

CHAPTER XXII.

CONTINUATION OF THE PRECEDING OBSERVATIONS, AND
CONCLUDING REFLECTIONS.

ACCORDING to Locke, ideas in general are derived from sensation and reflection; that it is demonstrable there exist no *innate* principles or ideas, but that *all* ideas are remote or proximate types of, and derivations from, natural and sensible objects; to which the perception of truth is therefore more naturally conformed, than to the complex refinements and abstractions of the mental phenomena: these refined and abstract ideas being, notwithstanding, by analysis, resolvable into primary or simple ideas. In connection with which it may be remarked, that of all the mental abstractions, those founded on, and assimilated with, religious dogmas and opinions, are the most extensive,—these being literally varied *ad infinitum*. The inference therefore is, that the refined

abstractions and phenomena of the mind, identified with the doctrines and topics of religious creeds, are the *most* remote from the truth, or are the *least* demonstrable, having for their creative and fruitful sources, the imagination; which, when ill-directed, is the source of error and evil in society. "Imagination, when it wanders, produces fanaticism, religious terrors, inconsiderate zeal, enormous crimes,"¹ &c. &c. The whole of which are, as history demonstrates, assignable to superstitious or religious dogmas, as their efficient and exclusive sources. Without pursuing this subject, however, or digressing into metaphysical disquisition on the mental phenomena, which is irrelevant to, and impracticable in, our present discussions, these may now be brought to a termination.

In conclusion, then, some brief reflections may be indulged, both in a retrospective and a prospective view, on the necessary and inevitable consequences accruing to society from a practical application of the principles inculcated in the Ruins, as founded on the exhibitions and the reasonings there given. For instance, a popular question may arise—that if from any portion, or if from the whole, of society, it were possible for every particle of religious creeds or dogmas to be

¹ Mirabeau's *System of Nature*.

abstracted, what would be the natural and inevitable consequences? And, secondly, assuming this as *de facto*, on what bases would the organizations and regulations of society be essentially dependent? To this it may be replied, that, in conformity with the decisions given in the Ruins, as conclusive, from the argumentation and principles developed, it is asserted that, "in order to live in peace and harmony," importance must not be annexed to objects which cannot be referred to the testimony, and subjected to the examination of the senses; that whatever cannot be brought to this trial is beyond the limits of the understanding; that there is neither rule to try it by, nor measure by which to institute a comparison, nor source of demonstration and knowledge concerning it. Whence it results, that "a line of demarcation must be drawn between such objects as can be verified and such as cannot;" and thus to "separate by an inviolable barrier the world of fantastic beings from the world of realities."

The decision then is, that a practical development of these principles would be the ensuring the welfare, happiness, and peace of society; and again, as subservient to this high end, the paramount and professed object is, the discovery and

development of truth, which is essentially allied to nature and reason, thus assigning the pre-eminence to natural laws; and that in conformity with the precept given in the Ruins,¹ the welfare of mankind must be "*founded on a knowledge of the various relations in which they stand, and the laws of their own organization.*" thus to enforce the appeal made by the legislators to "the general assembly of the people."² "O nations! let us banish all tyranny and discord; let us form one society; one vast family; and since mankind are all constituted alike, let there henceforth exist but one law, that of nature; one code, that of reason; one throne, that of justice; one altar, that of union."

If, then, either by a slow and gradual process in the removal of prejudices, or by "a miraculous concurrence of happy circumstances," all religious creeds were annihilated, there would still remain for the conservation and regulation of society, the primary and fundamental precepts of the law of nature; which law "because it unites in itself all the attributes of perfection and of truth, there has always existed in the human heart an involuntary and secret inclination to

1 Chapter xii.

2 Chapter xix. General Assembly of the People.

regard as, in a peculiar sense, the true religion; the only one adapted to the nature of man, and the only one worthy of God, from whom it emanates."

For judicious exposition and practical illustration of the law of nature, it may then be repeated, reference is, *ad finem*, to be made to Volney's Catechism of "the law of Nature, or principles of morality, deduced from the physical constitution of mankind and the universe."

It may, however, relatively to these subjects be affirmed, that a practical development of the theory given in the Ruins, *viz.* that "all civil effect must be taken away from theological and religious opinions," would necessarily involve a re-organization, and, as assumed, a renovation of the whole mass of society.

FINIS.

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